

A STUDY OF *RATNA - TRAYA*

TRIPLE JEWELS OF JAINISM

Thesis Submitted in
Partial Fulfillment of the
DEGREE OF DOCTOR OF PHILOSOPHY
By
MEENA SAKARIYA, M.A.

DEPARTMENT OF JAINOLOGY
UNIVERSITY OF MADRAS



UNIVERSITY OF MADRAS

CHENNAI - 600 005.

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CERTIFICATE FROM THE SUPERVISOR

I certify that the thesis entitled, "**A STUDY OF RATNA-TRAYA – TRIPLE JEWELS OF JAINISM**" submitted for the degree of Philosophy by **Mrs. Meena Sakariya**, is the record of research work carried out by her during the period from March 1995 to January 2000 under my guidance and supervision and that this work has not formed the basis for the award of any degree, diploma, associateship, fellowship or other titles in this University or any other University or Institution of higher learning.

Date: 13th January 2000


(N. VASUPAL)

Dr. N. VASUPAL, M.A., Ph.D.
PROFESSOR and HEAD
DEPT. OF JAINOLOGY
University of Madras
CHENNAI-600 005

DECLARATION

I declare that the thesis entitled "**A STUDY OF *RATNA-TRAYA* – TRIPLE JEWELS OF JAINISM**" submitted by me for the Degree of Doctor of Philosophy is the record of work carried out by me during the period from March 1995 to January 2000 under the guidance of **Dr. N.Vasupal** Professor and Head, Department of Jainology, University of Madras, and has not formed the basis for the award of any degree, diploma, associateship, fellowship, titles in this or any other University or other similar institution of Higher learning.

Date: 13/Jan/2000

Meena Sakariya

MEENA SAKARIYA

PREFACE

As man stands at the sunset phase of the 20th century, eagerly awaiting the dawn of the next millenium and entering into a new age of globalization with incredible advances in science and technology he is more unhappy, restless and tensed than ever before. In my thesis, **A Study of *Ratnatraya* – Triple Jewels of Jainism**, I have tried to search answers to this critical problem of modern man in the eternal truth of *Ratnatraya* propounded by the great spiritual Jaina ford-makers (*Tirthankaras*) from time to time.

If we knew the deepest thoughts of man today, we will find that there are millions who are dissatisfied with them and with pursuits that absorb their energies. They have lost the radiance and gladness of life, they have no hopes to inspire no ambition to realize no happiness to which they can look forward, no faith to live by. Hence faith is the pre-requisite for not only spiritual perfection but also for conducting our day to day affairs. The existing demoralization in human society; the deterioration of our spiritual culture and the consequent degradation of our social order, all-human miseries, worries, troubles, difficulties, diseases, disasters, calamities and catastrophic happenings in life is the natural outcome of our ignorance and ignorance alone. Right knowledge can be acquired by pursuits, by devotion, by scriptural study and by interpreting them rightly imbued with zeal and open mind.

The causes of transmigration can be destroyed by right practice of righteousness which starts with Right faith gains momentum with Right knowledge passes through several stages, steadily progresses onward with the gradual evolution of Right conduct till it culminates in its fullest and perfect form in the state of Godhood alone.

In the first chapter I have discussed the need for a study of *Ratnatraya* and the path of emancipation. At length in my second, third and fourth chapter I have discussed Right faith, Right knowledge and Right conduct respectively. I have divided my last chapter into two parts. In part one I have made a study of *Ratnatraya* in the backdrop of meditation and in part two I have discussed the significance of *Ratnatraya* and its role in problem-solving be it spiritual, personal or social.

The concept of *Ratnatraya* is as old as time and its relevance cannot be debated at any time. It has given me immense spiritual satisfaction and enhanced my faith in it, my knowledge of it and has inspired me to practice it in its right spirit.

Date:

[Meena Sakariya]

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Chapter One

CHAPTER I

INTRODUCTION

Life is an art, a delicate and complicated art too. Many people do not enjoy living. They do not rejoice all that charm and glory which a healthy and happy life should give them. They just live for the sake of living. They are always craving for something, endlessly suffering physically or mentally, always miserable, worried and anxious. They are always subject to diseases and tensions.

The modern man is living in the world of ignorance, attaching false values to life, violating the laws of nature forgetful of his purpose on earth; unaware of his duty to real self, thus he is always caught in the whirlpool of birth, death, old age and sufferings. Again he vainly seeks some external help and he thinks that money, doctors, medicines, etc will give the required relief. But he finds no relief. The vicious circle continues, and at last he tries to reconcile himself to destiny, fate etc. To enjoy life to its fullest extent, and to make one's life really worthy living, it is essential that he is physically fit, mentally sound, and spiritually pure. These qualities of head and heart will be possible only if one has an aim in life, and he leads a well disciplined life in full communion with laws of nature, then only one can enjoy life and realize the importance of it.

Human life is considered to be the highest, because man is endowed with the faculty of thinking where the conscious is manifested in a greater degree. All saints, seers, intellectuals as well as scriptures are unanimous of the view that life in human form is the best of all forms. Human life is the basic requirement for the realisation of reality. The quest after values and the attainment thereof constitute the very core of human life. This is so because life in any form is basically finite and imperfect and only man has the potential to overcome these imperfections and limitations. That is why, consciously or unconsciously value concepts, value discriminations and value

judgements figure prominently in his life. Other creatures have no potential for distinguishing between good and evil, moral and immoral, as they are dependent and lack religious intercourse. They are unable to think beyond the satisfaction of their appetites. They spend their entire lives like an animal in accomplishing mundane and futile acts and are never able to achieve liberation. This has been well explained in the following sloka:

*Āhāra-nidrā-bhaya-maithunāni
Tulyāni sārḍham paśubhir narāṇām |
Dharmo viśeṣaḥ khalu mānavānām
Dharmeṇa hīnāḥ paśubhiḥ samānāḥ ||¹*

Life in human form is sublime and great. Even the celestial beings desire birth in a human form. To achieve it and then live a life of hatred is certainly the result of impiety and immorality. This life which is obtained with great difficulty is not to be succumbed to a life of sin and immorality. Religious temperament in human being is the main distinction between them and other creatures. The foremost duty of human beings is to respect for and understanding of the higher truths i.e., righteousness, compassion, emancipation etc.²

One may enquire about the significance of Righteousness. It fulfills all our desires and bestows upon us good fortune and prosperity: the barren begets sons and kings acquire empire after empire, what so ever we desire be it heaven or liberation we can accomplish it with the help of righteousness alone. Infinite are the fruits of righteousness the sky is the limit. It should be clearly borne in mind that every creature upon this earth desires happiness and righteousness alone can beget this happiness.

It is an eternal truth that all living beings have to go through the process of transmigration, including the plants and all micro-organisms. Oriental philosophers as well as occidental philosophers, both ancient and modern, believe in the theory of rebirth. They have proclaimed that transmigration of the soul in various forms of

physical bodies, is as true as day light.³ The great Greek philosopher Pythagoras, who lived more than two thousand years ago strongly believed that plants and fruits would be elevated to human life. The Sufi mystic of Islam, saint Jallaludin also agrees with this Pythagorean concept of rebirth i.e transmigration of the soul.

In view of the above facts, it may be understood that the soul sleeps in the minerals, dreams in the plant kingdom and remains subconscious in the animal kingdom and the conscious is fully manifested in the human existence according to the cosmic law of nature. And this manifested consciousness is to be wisely channeled to help all living beings on the path of spiritual progress and it should not be used for creating pitfalls on their way. As man is gifted with the majestic power of intelligence and the faculty of thinking he must find where real happiness is and how it can be achieved. Otherwise blind faith, fanatic thoughts and dogmatic ideals will mislead him and self-realization will ultimately prove futile. Man's supreme power, both of the intellect and the mind are not intended for inducing him to fall into the cauldron of burning oil of carnal pleasures, but to raise him from primitive thought to self-realization and enlightenment. Nature's plan is to transform man from human to super human, from mortality to immortality, or raise him to the realm of divinity. But in reality we have fallen from the high pedestal of human to the lowest depths of the sub-human world.

A mortal is a victim of death, but an immortal; the divine man lives an emancipated life enjoying eternal bliss and beatitude. The ultimate goal of life is to become immortal and human body being the apex of creation is the gateway to freedom and a happy eternal life. Man has always wanted to be happy and endeavoured to give new and correct interpretation to the term happiness. He goes to any extreme and searches the entire earth to secure this illusive happiness. And yet, it ever eludes his grasp. It is because he does not know what real happiness is. He has a general feeling about it but has no clear conception of the nature of happiness. Some of the things which all people desire are good-health, money, power, fame and

sensual-pleasures and believe that if they had them, they would be happy. Whosoever it may be—a politician or a social reformer, an artist or a scholar, everyone aspires to add something to the sum total of happiness.

Reason is established in different schools of philosophy. They all speculate on the nature of universe, mind, matter, space and time. Each school has its own explanations. They differ from one another and their verbal strife is no less dangerous and destructive than a global war. But they are unanimous about one thing that happiness is not merely a fulfillment of desires. Absence of any desire is real happiness. “A happiness amounting to the fulfillment of desire is like a piece of snow shining for a while and then melting rapidly in a burning desert” – says Omar Khayyam.⁴ “Contentment is a natural wealth and luxury is an artificial poverty”, says Socrates.⁵ Ācārya Haribhadrāsūrijī records in ‘*Dharmabindu*’ “Desire is sickness and weakness, eternal truth is the freedom from desire. He who has no desire of any type never despairs and never dies”. Desire and happiness cannot go hand in hand. The presence of one implies the absence of the other. Even Einstein, the father of Atomic age, has formulated the theory of happiness, which is much greater than his theory of Relativity. He confirms this view by saying that, “My theory of happiness is, do not expect anything from anybody.”⁶ Here the greatest of all scientists has proclaimed the greatest of all philosophical truths, that kingdom of heaven is in you, that happiness is an absolutely internal factor. This was the same truth that Diogenes gave to Alexander. Alexander the great went to meet Diogenes in a forest and asked “How can I be happy?” The prophet replied: “Thou shall not covet”.⁷ This sentence is included in the Ten commandments. In all space and time, and to all persons this is the one and only truth, “That if you want to be happy, be free from all desires.”⁸ It is a cosmic law that heavy bodies come down and light bodies go up, and so a soul full of wants, desires, longings, cravings and strivings, becomes heavy and falls into hell. In Vedas, Sanat kumār says to Nārada, “That which is small like an enclosed shell will not give you happiness. That, which is infinite, will bring you happiness. A mind free

of desires alone can bring happiness.”⁹ Real happiness is born the moment a mind is awakened, and it learns to see, understand and accept the truths of life. Truth is far away, our language is impaired, and our thoughts are powerless that unless we know the correct mathematics of life, and unless we revise our life values, there is no scope of realizing the truth.

The discoverers of truth and real happiness are the wise sages, saints and seers. Philosophy is the pathway of this discovery. Etymologically, philosophy means love of wisdom, but functionally it means both, the seeking of wisdom and the wisdom sought. Philosophy thus stands both for theoretical knowledge of the nature of life and its conditions and the practical knowledge of principles of conduct for actual guidance of life. It is a systematic reflection of reality with a view to fathoms its mysteries. Philosophy is nothing but a correct understanding of the universal truth pertaining to macrocosm and microcosm. . It is also called divine knowledge, the path to the realization of the inner self and liberation from bondage. Philosophy is the totality of systematized views and traditions of a society in a particular epoch of history. Thus a philosophical system represents an ideology. Ideology means the totality of ideas, views and values.

There are three great philosophies of the world-Greek philosophy, Modern Western philosophy and Indian philosophy. Aristotle, a great Greek philosopher said that philosophy begins in wonder. Plato also held the same view. Modern western philosophers like Descartes, Kant and Hegel hold a similar view. It is said that the philosophic speculations are rooted in curiosity ¹⁰ and curiosity results in misery, birth, old age, disease and death. These have to be overcome for the sake of self-realization (This is possible through the arousal of the metaphysical curiosity). Indian philosophy does not merely aim at the achievement of the knowledge of reality, but it has a dual purpose of knowledge and virtue. The philosophy of India is to free oneself from the misery of this life. In this sense, we can say that in the Western thought the aim is purely academic, while Indian philosophy is practical and it aims at self-

realization. It is not merely an academic pursuit of knowledge of reality, but it has the highest aim of the realization of the truth in life.

When we come to the historic period, we find that the first country that had a systematic knowledge of philosophy is India and second is Greece. All the Oriental philosophers are inspired by Indian philosophy and the Western by Greek philosophy.¹¹

The ancient civilization of India was a comprehensive unity of all round development in art, architecture, literature, religion, ethics, aesthetics and science. But the most important achievement of Indian thought was philosophy. It was regarded as the goal of all the highest, practical and theoretical activities, and it indicated the point of unity amidst all the apparent diversities, which the complex growth of culture over a vast area inhabited by different peoples produced.¹² It is not in the history of foreign invasions, in the rise of independent kingdoms at different times, in the empires of great monarchs that the unity of India is to be sought. It is essentially one of spiritual aspirations and obedience to the law of spirit, which were regarded as superior to everything else, and it has outlived all the political changes through which India has passed.

The Greeks, the Huns, the Scythians, the Pathans and the Muguls who occupied the land and controlled the political machinery never ruled the minds of the people, for these political events were like hurricanes or the changes of season, mere phenomena of a natural or physical order which never affected the spiritual integrity of Indian culture.

Indian philosophers gave importance to the path of self-denial and rejection of the pleasures of this world not out of the sense of frustration but with the supreme aim of the attainment of the highest state of peace and bliss. The outlook of Indian philosophy is practical and pragmatic. Its aim, is to lead men to the highest end of

perfection, not of the worldly existence but of the pure nature of the soul, to lead man from untruth to truth, from darkness to light and from death to immortality.¹³

“A study of Indian philosophy will enable us to adopt a balanced view of life and healthy perspective of the situations in life. It is the synthetic vision of India that has made philosophy comprehend several sciences, which have become differentiated in modern time.”¹⁴ Swami Vivekananda described India as “the blessed *punya-bhūmi* and as the land from where came the founders of religions from the ancient times, deluging the earth again and again with the pure and perennial waters of spiritual truth.”¹⁵ Spiritual genius is the true genius of India. “It is the emphasis on spiritual freedom as the summum-bonum that makes the message of Indian culture supremely significant to the modern man who is afflicted with the malady of excessive outwardness.”¹⁶ says T. S. Devadoss.

It should be noted that India did make the first attempt to solve the most vital problem-the problem of harmony between life and spirit, of which the vision came to her seers almost at the very dawn of her spiritual history. Besides, the application of ethical truths to the facts of social life is the essence of Indian philosophical tradition. “There are two elements common to all Indian thought-the pursuit of *Mokṣa* as the final ideal and the ascetic spirit of the discipline recommended for its attainment” maintains Hiriyāṇa. “They signify that philosophy as understood in India is neither mere intellectualism nor mere moralist, but includes and transcends them both. In other words, it aims at achieving more than what logic and ethics can. But it must not be forgotten that, though not themselves constituting the end, these are the sole means to approach it. They have been represented as the two wings that help the soul in its spiritual flight. The goal that is reached through their aid is characterized on the one hand by *Jñāna* or illumination (which is intellectual conviction that has ripened into an immediate experience) and on the other by *Vairāgya* or self-renunciation (which is secured by reason of the discovery of the metaphysical ground for it).”¹⁷

Indian Philosophers aimed at divinity of man. Their main object was to impress upon the people that enjoyment of the pleasures of life should not be the primary end of life. They exhorted the people to give up indulgence in worldly or sensual pleasures and adopt an attitude of renunciation. Whether it was the Advaitavāda of Śaṅkarācārya, Viśiṣṭādvaita of Rāmānujācārya, Śūnyavāda of Buddha, Vijñānavāda of Vasubandhu or Anekāntavāda of Mahāvīra - all of them inspired the people of their age to give up enjoyment of pleasures and to adopt the spirit of renunciation.

The ultimate goal of philosophy is the attainment of bliss. Bliss is not to be confused with carnal pleasure, nor with happiness of this material world. It is pure bliss, which the soul in its pure state can enjoy without any obstruction from the empirical adjuncts of this world because the enjoyment of bliss is the pure state and characteristic of the soul. Pleasures of the world are fleeting and ephemeral; they lead to misery. The final state of bliss is the pure state, which the Indian philosophers stressed.

Indian philosophy is a synthesis of the two traditions, i.e., Vedic and Śramaṇic traditions. The Vedic tradition advocates the authority of the Vedas. It is rational in approach. The Vedic philosophers presented the monistic thought in one statement: "The ultimate reality is one and the wise calls it by different names."¹⁸ The Śramaṇic tradition does not accept the authority of the Vedas. It is empirical in outlook and analytic in its methodology. It is based upon the experiences of the seers for its fundamental truths and the heuristic experiences for the understanding of the phenomenal world. Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Pūrvamīmāṃsā and Uttarmīmāṃsā belong to the Vedic tradition. The philosophy of the Vedas is considered to be an orthodox system of philosophy, while that of Buddhism, Jainism and Cārvāka darśanas belong to the Śramaṇic tradition or heterodox schools. Cārvāka darśana is materialistic in approach. The cardinal injunction of the Cārvāka is "to seek pleasure, for tomorrow we die, there is neither a permanent soul, nor heaven nor hell;

why fret about them, if today be sweet, when the body is destroyed, nothing remains. Therefore we should seek pleasure as long as we live.”¹⁹

Notwithstanding, the radical differences in their philosophical notion, Jainism and Buddhism (which were originally both orders of monk, outside the realm of Brahmanism) present some resemblance in their outward appearance. Some European scholars who became acquainted with Jainism through inadequate samples of Jaina literature easily persuaded themselves that it was an off-shoot of Buddhism, and even Indians unacquainted with Jaina literature are often found to commit the same mistake. But, it has now been proved that this idea is wrong and Jainism is as old as Buddhism.²⁰ The oldest Buddhist works frequently mention the Jains as a rival sect, under their old name Nigantha and their leader Nātaputta Vardhamāna Mahāvīra, the last prophet of Jains in this eon. The canonical books of the Jains mentions as contemporaries of Mahāvīra the same kings as reigned during Buddha’s career. Thus Mahāvīra was a contemporary of Buddha, but unlike Buddha he was neither the author of the religion nor the founder of the sect, ~~but~~ a monk who having espoused the Jaina creed afterwards became the seer and the last prophet (*Tīrthaṅkara*) of Jainism.²¹ His predecessor Pārśva, the 23rd *Tīrthaṅkara* is said to have attained *Nirvāṇa* 250 years before Mahāvīra, while Pārśva’s predecessor Ariṣṭanemi is said to have died 84,000 years before Mahāvīra’s *Nirvāṇa*. The story in Uttarādhyayanasūtra that a disciple of Pārśva met a disciple of Mahāvīra and brought about the union of Pārśva sect and that of Mahāvīra seems to suggest that this Pārśva was a historical person.

According to the belief of the orthodox Jains, the Jaina religion is eternal, and it has been revealed time and again by innumerable *Tīrthaṅkaras* since infinite time. In the present eon *Avasarpiṇi kāla* the first *Tīrthaṅkara* was Rṣabha and the last, the 24th was Vardhamāna Mahāvīra. All *Tīrthaṅkaras* realized *Mokṣa* at the time of *Nirvāṇa*, and they neither care for nor have any influence on worldly affairs, but yet they are regarded as “Gods”, by the Jains and worshipped by them.²²

There are two main sects of Jains, Śvetāmbaras and Digambaras. Digambaras opine that perfected souls such as the *Tīrthaṅkaras* live without food. The embryo of Mahāvīra was not transferred from the womb of Devānandā to that of Trisāla as the Śvetāmbaras contend. A monk who owns any property and wears clothes cannot reach *Mokṣa*. No woman can reach *Mokṣa*.²³ The Digambaras deny the canonical works of the Śvetāmbaras and assert that these had been lost immediately after Mahāvīra. The Digambaras in early times unlike the Śvetāmbara, developed different religious ceremonies of their own, and have different ecclesiastical and literary history, though there is practically no difference about the main creed. They agree upon all the fundamental principles of Jainism.

The philosophy of Jains is not essentially founded on any particular writing or eternal revelation but on the unfoldment of spiritual consciousness, which is the birthright of every soul. Books, writings and scriptures may illustrate wholly or in part, this truth but the ultimate fact remains that no words can give full expressions to the truth which must be felt and realized with-in.

The Jaina philosophy is a vast subject and is a complete system of thought, having its theories on each subject of discourse-in epistemology, psychology, logic, metaphysics, cosmology, ethics and theology-these theories being in some respects similar to and in some respects different from those in other system of Indian thought. The special features of Jainism are, its heart is in non-violence, and its mind is Anekānta, pluralism of soul, individualism, idealism, concept of God-hood, its theism, and **RATNA-TRAYA** the pathway for liberation. It has accordingly appeared to me that a study of Indian philosophy is incomplete without a study of the Jaina contribution to it.

A critical and dispassionate study of Jaina literature enables one to understand the Jaina outlook of life, which is sanctioned by Jainism as apparent from an objective and judicious interpretation of fundamentals of Jaina Metaphysics and ethics. Metaphysically speaking all souls, according to their stage of spiritual progress

have legitimate place on the path of religion, God's place in Jainism is like a 'Spiritual Ideal' and a 'Perfect Being.' To attain the same status by worshipping and cultivating 'His virtues' is a must.

Jaina philosophy says that life is sacred irrespective of species, caste, colours, creed and nationality etc. Our hearts should be free from basic impulses like anger, pride, hypocrisy, greed, envy and contempt. Respect for others, consistency in words, thoughts and actions are essential for good, social, moral and political life as well as spiritual progress of a man.

Jaina philosophy occupies a unique place among other Indian and Western school of philosophy. In Jaina philosophy faith (*Śraddhā*) and understanding (*Medhā*) are equally important. For the development of human life we need both faith and understanding. In Jaina philosophy both of them have been developed in a coordinated and harmonious way.

The ultimate goal of man's life is release from birth and death. The contribution that Jainas have made to Indian culture is unique. Jainism aims at the realization of the soul (*ātma-darśana*) followed by emancipation. The attainment of the final goal is open to all people in whole of this universe because everyone is the architect of his life. Not only monks or religious persons but even a criminal also can attain self-realization at one moment if he follows the path of Jaina *Sādhana*. Viewed from this point. Jainism has universal appeal and has impressed each and every religion it came in contact with, in some way or the other.

The idea of the self has been a fundamental conception in Jaina philosophy. The soul is described from the phenomenal point of view, as possessing empirical qualities. From the noumenal point of view, soul is pure and perfect.²⁴ It is pure consciousness. Man is the *jīva* bound by matter and it assumes gross physical body. Through the operation of *karma* the soul gets entangled in the wheel of *samsāra*.

When embodied, the environment (physical, social and spiritual) affects it in different ways. Then it identifies itself with the various functions of the body.

As a social being, development of man depends on the ends that he places before himself and the means used for the attainment of these ends. The Greeks, as also the Vedic Aryans, were full of zeal for life and its beauties. The consummation of life's end was to perfect life. Truth, beauty and goodness were the highest human values.

In ancient Indian thought, four cardinal human values have been mentioned. *Dharma*, *Artha*, *Kāma*, and *Mokṣa* are to be realized by man. They represent a hierarchy of human values. The ethical system in India is connected with mode of life to be lived by one as a *Brahmachārin*, the *Grihastha*, *Vānprastha* or *Sanyāsin*.²⁵ There are four orders of stages of life, Brahmchārin is for the accumulation of *Dharma*. Grihastha the life of the householder for the preservation of *Dharma* through earning of *Artha* (money) and fulfillment of *Kāma* (worldly-happiness). In the third stage man is supposed to perform his necessary worldly duties yet without any motive of enjoyment. He must live like yati, or a mendicant-seer. At the last stage of *Sanyāsin*, one has to abandon worldly attachments and dedicate oneself fully for one's own liberation and for service of others in the society.

In Jaina philosophy these four *puruṣārthas* have been described by Pt.Sukhlalji - "Infinite are the numbers of living beings and all, without exception desire happiness. And even though not all share the same notion of happiness it is possible to divide them into two classes the living beings and the happiness appropriate to them-keeping in view the lesser or greater development attained by these beings. The first class comprises those beings with a lesser development whose notion of happiness is confined to but external means. On the other hand, the second class comprises those beings with higher development who, not identifying happiness with the acquisition of external or physical means but identify it with the attainment

of meritorious spiritual qualifications alone. Here the happiness envisaged by one class differs from that envisaged by the other in that the former is dependent on what is other than oneself, the latter dependent on oneself alone. The happiness dependent on what is not oneself is called *Kāma* or worldly enjoyment, that dependent on oneself alone is *Mokṣa* or disentanglement from worldliness. *Kāma* and *Mokṣa* - these two alone are the possible *puruṣārthas* or goal of human aspiration, for nothing save them can be a thing chiefly aimed at by a being. Thus when *Artha* or economic possession and *Dharma* or religious conduct are enumerated among the *purusarthas* they are viewed not as something chiefly aimed at but as means to *Kāma* and *Mokṣa* respectively, certainly *Artha* is the chief means of *Kāma* and *Dharma* of *Mokṣa*.”²⁶

In this age of scientific development, great emphasis is given on the material ends of life. *Artha* and *Kāma* have become important. The discoveries of science have affected our daily conduct, beliefs and attitudes. Life has become mechanical and only materialistic values are being pursued. Morals or *Dharma* are being neglected. The tremendous progress of science has unfortunately led to the degression of *Dharma*. We are uncertain about our ultimate purpose, values and goals. There is only one way of escaping from this confusion. It is to direct our mind to the contemplation of the life situation as a whole. What we have lost is the total perspective of life. Our whole life is divided into fragments and there seems to be no overall purpose. We blindly waste our whole life in accumulating wealth and fulfilling our endless desires because *Artha* and *Kāma*-both *puruṣārthas* do not provide us with mental satisfaction, peace and bliss. It is in this context that *Dharma* is primarily significant. *Dharma* enables us to rise above this confused state of mind and grasp the total perspective. It deals with questions, which vitally affect the significance of human life. It helps in developing a balanced, unbiased and objective attitude to life. It is derived from the root ‘*dhṛ*’, which means to uphold, to sustain, to nourish.²⁷ It is the norm which sustains the universe, the principle of a thing in virtue of which it is what it is. In the Vedas, it is used to denote religious rites. The ^ṛCāṇḍogya Upaniṣad speaks of the three branches of *Dharma*, relating to the duties of the householder, the

hermit and the student. It is for the Buddhist, one of the three jewels (*triratna*), along with the Buddha and the *Saṅgha*. According to the *Pūrva mīmāṃsā*, it is a desirable object defined by a direction. The *Vaiśeṣika sūtra* defined *Dharma* as that, which effects happiness and beatitude.

The basic principle of *Dharma* is the realization of the dignity of the human spirit, which is the dwelling-place of the supreme. "The knowledge that the supreme spirit dwells in the heart of every creature is the abiding root principle of all *Dharma*." - Says Dr.S.RadhaKrishnan.²⁸ "Know this to be the essence of *Dharma* and then practice it; refrain from doing unto others what you will not have done unto yourself." In Jaina philosophy the essence of *Dharma* is described as. "We should not do to others what will be offensive to us. This is *Dharma* in essence; other behavior is due to selfish desire." We must look upon others as ourselves. The practice of forbearance, self-control, truthfulness, and freedom from passions are the special features of *Dharma*. The principle of *Dharma* is summed up in the *Mahābhārta* as the attitude of not meting out to others what one would not expect others to mete out to oneself, what is contrary to one's own self should not be done with regard to others.²⁹ *Dharma* amounts to the conduct, which is conducive to prosperity here and spiritual blessedness here after. Practice of *Dharma* is more than a ritual morality, superior to external rites. A moral act presupposes a moral condition of the mind. It implies treating others in the world as members of a large family (*Vasudhaiva kuṭumbakam*). Thus *Dharma* in Indian ethics is the eternal law which sustains the organic structure of the cosmos and not the custom or religion of a country or people.

According to Jainism, the term *Dharma*, in its dual implication, means both the destination as well as the path.³⁰ *Dharma* originally means the 'nature of substance' and the aim should be to realize that real and permanent nature of the soul. The '*Dharma*' or real and eternal nature of pure soul, is perfect and unalloyed bliss, that state of everlasting beatitude, which is accompanied by omniscience and omnipotence, and becomes manifest in its liberated state, the *Mokṣa*. The liberation

and emancipation of the soul, which is its spiritual '*Dharma*', is the avowed goal and destination of a religious aspirant in Jainism. Identifying the effect with the cause, the ways and means that enables one to reach and attain that goal also constitute the '*Dharma*'. In its other derivative but more or less connected meanings, '*Dharma*' is that which places a being in the state of highest happiness by freeing it from the misery of mundane existence, that which sustains, the being or the soul, and that which can be adopted, followed and practised. Thus for practical purpose, the terms, '*Dharma*' and 'path' are synonymous implying one and the same thing. In other words, practically '*Dharma*' is the path that leads to liberation of the soul. The purpose of human life is to emerge from insufficiency and ignorance into the light of spiritual sufficiency. *Mokṣa* is param *puruṣārtha*, the supreme end of life, and means to it is *Dharma*.³¹ Sir Aurobindo considers the concept of *Mokṣa* to be the central point of Indian thought. "Perfect spiritual development resulting from an absence of bondage and its causes is called *Mokṣa*. That is to say, the supreme level of knowledge and of the state of dispassion is *Mokṣa*."³²

In Indian philosophy the concept of *Mokṣa* may be considered from four different points of view; viz., Vedic, Jains, Budhha, Ājīvaka. Ājīvaka has not remained as important philosophy.³³ It is therefore, not necessary here to consider the concept of *Mokṣa* from the point of view of Ājīvaka. The Vedic philosophers, accept the *Mokṣa* as the highest and noblest *puruṣārtha* and they have shown the way to attain *Mokṣa*.³⁴ We should remember that as there are differences in the presentation of the nature of self, so are there differences regarding their speculation on the nature of *Mokṣa*. Some philosophies make distinction between the *Ātman* and *ParamĀtman*, some other consider them to be identical and still other philosophies consider the distinction and they identify it to be equally real. Similarly some philosophies have considered the *Ātman* to be all-pervading³⁵ and some other make *Ātman* to be atomic.³⁶

The path to *Mokṣa* given by different Indian philosophers may give different emphasis on one or the other aspect of the cognitive, the affective and creative functions. For instance, Sāṅkhya presents the dualistic principles of *Puruṣa* (self) and *Prakṛti* (matter). *Puruṣa* and *Prakṛti* are the ultimate realities. *Prakṛti* is the primordial matter and it is the expression of the equilibrated state of the *guṇas-sattva*, *rajas* and *tamas*. The presence of the *Puruṣa* disturbs the equilibrium in the *guṇas* and the activity of the *Prakṛti*. The activity of *Prakṛti* through the disturbance of the *guṇa* due to the presence of the *Puruṣa* gives rise to the evolution of the universe.³⁷

According to Sāṅkhya, *Mokṣa* or liberation consists in getting rid of all the root causes of *saṃsāra*, which are the three kinds of bondage. Kapila curiously expects the means of liberation from the very *prakṛti*, which is the original source of the bondage. The intelligent *puruṣa* is inactive by nature and hence is incapable of being the architect of his own destiny. *Acetana*-the unenlightened *prakṛti* is active and has all the force in itself and is quite blind by nature. The *puruṣa* is intelligent but inert and *prakṛti* is active but blind. The union of the two-the blind and the cripple-leads to creation. It is that the soul may be able to contemplate on its own nature and entirely separate itself that the union is made as of the halt of the cripple and the blind and through that union the universe is formed. It is *prakṛti* that is privileged to carry the *puruṣa* to its final goal. It is through the manifestation of *prakṛti* that the soul acquires discrimination and obtains *Mokṣa*.

The Naiyāyikas in common with most other systems of Indian philosophy believed that the world was full of sorrow and that the small bits of pleasure only served to intensify the force of sorrow. To a wise person therefore everything is sorrowing;³⁹ the wise therefore is never attached to the so-called pleasures of life which only lead to further sorrows. The bondage is due to false knowledge (*mithyājñāna*), which consists in thinking as my own self that which is not my self, namely body, senses, manas, feelings and knowledge. When once the true knowledge of the six *padārthas* and of the proofs (*pramāṇa*), the object of knowledge (*prameya*),

and of the other logical categories of inference is attained, false knowledge is destroyed. 'Vātsyāyana' the commentator on 'Nyāyasūtra' says that when perversity of knowledge is removed through philosophy, all imperfections are removed.⁴⁰ False knowledge can be removed by constant thinking of its opposite (*pratipakṣa-bhāvanā*), namely the true estimates of things. Thus when any pleasure attracts us, we are to think that this is in reality but pain, and thus the right knowledge about it will dawn and it will never attract us again. Thus it is that with the destruction of false knowledge our attachment or antipathy to things and ignorance about them (collectively called *doṣa*) are also destroyed.

With the destruction of attachment, actions (*pravṛtti*) for the fulfillment of desire ceases and with it ceases rebirth and sorrow. Without false knowledge and attachment, actions cannot produce the bondage of *karma* that leads to the production of body and its experiences. With the cessation of sorrow there is emancipation, *Mokṣa* in which the self is divested of all its qualities (consciousness, feeling, willing, etc) and remains in its own inert state.⁴¹ *Mokṣa* according to Nyāyavaiśeṣika is neither a state of pure knowledge nor of bliss, but a state of perfect qualitilessness.⁴² It is passive state of self in its original and natural purity unassociated with pleasure, pain, knowledge, willing, etc.⁴³

Vedānta says that when a duly qualified man takes to the study of Vedānta and is instructed by the preceptor—"Thou art that (*Brahman*)", he attains the emancipating knowledge, and the world-appearance becomes for him false and illusory.⁴⁴ The qualifications necessary for the study of Vedānta are - (1) that the person having studied all the vedas with the proper accessories, such as grammar, lexicon etc. is in full possession of the knowledge of the vedas, (2) that either in this life or in another, he must have performed only the obligatory vedic duties (such as daily prayer, etc. called *nitya-karma*) and occasionally obligatory duty (such as birth ceremony at the birth of a son called *naimittika-karma*) and must have avoided all actions for the fulfillment of selfish desires (*kāmya-karmas*, such as the performance

of sacrifices for going to Heaven) and all prohibited actions (example, murder, etc, *niṣiddha-Karma*) in such a way that his mind is purged of all good and bad actions (no karma is generated by the *nitya* and *naimittika-karma*, and as he has not performed the *kāmya* and prohibited *karmas*, he has acquired no new *karma*). When he has thus properly purified his mind and is in possession of the four virtues or means of fitting the mind for Vedānta instruction (called *sādhana*) he can regard himself as properly qualified for the Vedānta instruction. These virtues are knowledge of what is eternal and what is transient, disinclination of enjoyments of this life and of heavenly life after death, extreme distaste for all enjoyments, and anxiety for attaining the means of right knowledge, faith in the instructor and upanishads; and strong desire to attain emancipation. A man possessing the above qualities should try to understand correctly the true purport of the Upaniṣhads (*śravaṇa*), by arguments in favour of the purport of the Upaniṣhads to strengthen his conviction as stated in the Upaniṣhads (*manana*) and then by meditation (*nididhyāsana*) which includes all the yoga processes of concentration.

In Vedānta salvation comes by the dawn of right knowledge that Brahman alone is the true reality, his own self.⁴⁵ Thus it is said that just as fire riding on a piece of wood would burn the whole city and after that would burn the very same wood. So in the last state of mind the *Brahma-vidyā* would destroy all the illusory world-appearance and at last destroy even that final state.⁴⁶ The stage of *Mokṣa*, is one in which the pure light of Brahman as the identity of pure intelligence, being and complete bliss, shines forth in its unique glory, and all the rest vanishes. The being of Brahman however is not an abstraction from all existent beings as the *sattā* of the *naiyāyika*, but the concrete, the real, which in its aspect as pure conspicuousness and pure bliss is always identical with itself. Vedānta however believes that even when the true knowledge has once been attained, the body may last for a while, if the individual's previously ripened *karma* demand it. Thus the emancipated person may walk about and behave like an ordinary sage, but yet he is emancipated and can no longer acquire any new karma. As soon as the fruits due to his ripe karmas are

enjoyed and exhausted, the sage loses his body and there will never be any other birth for him. For the dawn of perfect knowledge has burnt up for him all budding *karmas* of beginning less previous lives, and he is no longer subject to any of the illusions subjective or objective which could make any knowledge, action or feeling possible for him. Such a man is called *Jīvanmukta* i.e. emancipated while living, for him all world-appearance has ceased. He is the one light burning alone in himself where everything else has vanished for ever.⁴⁷

In short the Vedāntin especially the Advaitin, has given importance to *Jñāna-mārga* for self-realization. The oneness of the Brahman and the *Ātman* is their essential nature. Śrī Rāmānuja and the other Vedāntins like Madhvāchārya have given prominence to *Bhakti mārga*. According to Vedānta, the forces of ignorance are threefold. Due to this force of ignorance, one feels that the phenomenal world is real. These three forms of ignorance are dependent on the three levels of experience - the dream level, the working state and the pure state or the dreamless state, which is a pure state. When all the states of ignorance are removed, knowledge of the highest reality is possible and the bondage is removed. Thus we find Vedānta has given prominence to *Jñāna mārga* in addition to *Bhakti* of Rāmānuja.⁴⁸

The fundamental philosophy of the Buddha for *Nirvāṇa* or *Mokṣa* can be presented in two principles: the four noble truths and the eight-fold path. *Duḥkha* is the first noble truth. *Duḥkha samudāya* is the second noble truth. It is the cause of suffering and explains this with reference to the theory of causation of *pratityasamutpāda*. *Duḥkhanirodha* is the *nirvāṇa* and this is the third noble truth. *Duḥkhanirodha mārga* is the fourth noble truth. The self, what we call the *Ātman* is not real and what we call the *Ātman* is only a collection or an aggregate of the five states; physical and mental. It is the *skandha* of these states: *Vijñāna*, *Vedana*, *Samjñā*, *Samskāra*, and *Rūpa*. There is nothing more than this.⁴⁹ Thus we find the foundational principle of Buddhism is *Duḥkha* and the ultimate aim is *Duḥkha nirodha* or *nirvāṇa*. It is difficult to say what he meant by *nirvāṇa*, although it has

often been interpreted as a state of nothingness. The origin of suffering arises out of our attachment to the various things of life, everything is fleeting, nothing is permanent.⁵⁰ The highest end is the attainment of the state of *nirvāṇa*, which is freedom from the state of misery.⁵¹

The path recommended by Buddha consists of eight steps or rules and is therefore, called the eight-fold noble-path (*aṣṭāṅgika-mārga*).⁵² The noble path consists in the acquisition of the following eight good things.

- (i) Right view - Ignorance, namely wrong views (*mithyādr̥ṣṭi*) about the self and the world, is the root cause of sufferings, it is natural that the first step to moral reformation should be the acquisition of right views or the knowledge of truth. Right view is defined as the correct knowledge about the four noble truths. It is the knowledge of these truths alone that helps moral reformation, and leads towards the goal-nirvāṇa.
- (ii) Right resolve - A mere knowledge of truths would be useless unless one resolves to reform life in their light. The moral aspirant is asked, to renounce worldliness (all attachment to the world), to give up enmity towards others and desist from doing any harm to them. These three constitute the contents of right determination.
- (iii) Right speech - Right determination should not remain a mere 'pious wish' but must be followed by action. The result would be right speech consisting in abstention from lying, slander, unkind words and frivolous talk.
- (iv) Right conduct - Right conduct includes the *pañca-sīla*, the five vows for desisting from killing, stealing, sensuality, lying and intoxication.⁵³
- (v) Right livelihood - It means that even for the sake of maintaining one's life, one should not take to forbidden means but work in consistency with good determination.

- (vi) Right effort- Constant endeavour to maintain moral progress by banishing evil thoughts and entertaining good ones.
- (vii) Right mindfulness - Constant remembrance of the perishable nature of thing. Buddha recommends this practice in minute detail in *Dīgha-nikāya*.
- (viii) Right concentration - Right concentration through four stages, is the last step in the path that leads to *Nirvāṇa*. The first stage of concentration is on reasoning and investigation regarding the truths. There is then a joy of pure thinking. The second stage of concentration is un-ruffled meditation, free from reasoning, etc. There is then a joy of tranquility. The third stage of concentration is detachment from even the joy of tranquility. There is then indifference even to such joy but a feeling of physical ease still persists. The fourth stage of concentration is detachment from this ease too. There is then perfect equanimity and indifference. This is the state of *Nirvāṇa*.

To sum up the thoughts of different school on the *Param-Puruṣārtha-Mokṣa*, “The Vedāntist has two states of bliss viz., one inferior which is attained in this life by means of knowledge, and the other superior-obtainable after many births of gradual advancement to perfection. Cārvākas hold it to be either absolute autonomy here in this life or death that is bliss. Mādhyamikas say, that it is the extinction of self-hood that is called liberation. Vijñānāvādīs have it to be for a clear and edified understanding. The Rāmānujists hold it to be the knowledge of Vāsudeva as the cause of all. The Vallabhis find it in the supporting with Kṛṣṇa in heaven. The Pāśupatas and the Māheśvaras see it in the holding of all dignity. The kāpālikas define it to be the delight found in the sweet embrace of ‘Hara’ and ‘Pārvatī.’ The ‘Raseśvarāvādīs’ find it in the possession of sound health and happiness by virtue of mercury. The Vaiṣeṣikas seek it in the extinction of all kinds of pain. The Mīmāṃsaka trace it in the enjoyment of heavenly bliss. The Pāṇinī grammarians find it in the powers of speech. The Sāṅkhya materialists have it in the fusion of matter and spirit. The Udāsīna atheists trace it in the eradication of ego. The Pātañjalas see it

in the absolute “non-chalant” state of the person originating as it does from the utter indifference to matters worldly. The Pratyabhi jñānis interpret it as the realization of the perfection of soul. The *Sarvajñas* find it in the eternal continuum, of the feeling of the highest felicity. The Māyāvādins say it to be manifest on the removal of the error of one’s having a separate existence as a particle of the Supreme Being.”⁵⁴

Such are the conceptions of the highest good, which the different schools of thought ultimately aim at. A comparative study of the nature of these conceptions will make it clear that the Jaina conception of the same gives a clear idea as to what a ‘*mumukṣu*’ really strives and struggles for. It is a kind of ‘*Swarāj*’, self-rule, a state of autonomy, pure and simple, which every *jīva* instinctively aspires after, to realize it. Jains say that the *Jīva* has the characteristics of *ūrdhvagati* (tendency to go upwards).⁵⁵ When the *kārmic* particles are removed and when the soul is free from *karma*, it moves upwards to the end of the *Lokākāśa* and remains in its pure form in the *siddhaloka*. The state of *Mokṣa* is the highest state of perfection to be attained. It is the state of freedom from misery. It is a state of self-realization.

According to Jainism, liberation or *Mokṣa* means complete freedom from *kārmic*-matters and attainment of infinite vision, infinite knowledge, infinite power, infinite bliss.⁵⁶ Perverse attitude, vowlessness, invigilance, passions and inauspicious activity of the self are the causes of bondage. Because of the activity of the self, *kārmic* particles enter into the body of the self. This is called *Āśrava* i.e. influx of *karma*. Then the self by its emotional disposition absorbs the *kārmic*-particles into its body, as a result of which its nature becomes impure. This state is called *Bandha* i.e. bondage.⁵⁷ Now, the first duty of a person willing to attain *Mokṣa* is to stop the influx of the *kārmic*-matter. This stoppage of the influx of *karmic*-matter is called *Samvara* i.e. stoppage of *kārmic* influx. Then the *kārmic*-matter that has already entered into the self is to be destroyed or removed. This destruction or removal of *kārmic*-matter is called *Nirjarā* i.e. partial annihilation of *karma*. And when the self is thus fully

freed from the *kārmic-matter*, it realizes its own real nature. This is *Mokṣa* i.e the stage of liberation.⁵⁸

The Jaina *nirvāṇa* or *Mokṣa* is not the obliteration of the individual, or of the inherent individual traits, nor is it the submergence of the individuality in to some universality. There is no state of a *Jīva* beyond that of the liberated one, and no form of its existence higher and nobler than this one. Moreover, with Jainism, liberation is essentially a religious concept, being recounted as the last and the highest of the seven *tattva*s,⁵⁹ which are not merely metaphysical conditions but have a fully ethical import as well. As religious goal and the driving force of morality, *Mokṣa* is a positive achievement (the state of perfection and everlasting beatitude), which the soul acquires by freeing itself from *karma*.⁶⁰ This theory is a special contribution of the Jainas which gives a clear picture of the nature of the soul in the state of *Mokṣa*.⁶¹

According to Jainas, the liberated soul has infinite knowledge and bliss because of its inherent nature of consciousness and bliss. The eternity of the soul is not the static eternity as in some systems of Indian philosophy, but it expresses the inherent nature of infinite energy. It agrees with the Nyāya-Vaiśeṣika conception of the eternity of soul so far as it refers to the soul as substance. In regard to the inherent characteristic of the soul as infinite knowledge, bliss and infinite energy, it is nearer to the Sāṅkhya conception of the *puruṣa*. The Buddhist school of philosophy of *yogācāra* posits the conception of *viññāna* as a centre of self and in the state of *Nirvāṇa* it is referred to a storehouse of consciousness. In this sense of psychic energy of the soul, Jainas have a common point, but the Jainas do not accept the *Kṣaṇikavāda* of the Buddhists.

The Jainas contend that at the time of attainment of *Mokṣa* the pervasion of the soul becomes less by one-third of the body of the soul (just previously occupied by it at the time of *Mokṣa*).⁶² *Mokṣa*, *nirvāṇa*, liberation or emancipation thus consists in the absolute freedom from *karmas*, both *dravya* and *bhāva*. When the inherent

powers of the spirit are fully blossomed, it is the end of the worldly sojourn, when the process has come to an end so far as a particular soul is concerned. In that state the soul is at its best. As Heinrich Zimmer puts it: "cleansed of kārmic matter, and there by detached from bondage, this perfect one ascends in complete isolation to the summit of the universe. Yet, though isolated, he is all-pervading and endowed with omniscience; for since its essence has been relieved of qualifying individualizing feature, it is absolutely unlimited." This state is, on one hand, 'isolated, exclusive, alone,' and, on the other, 'whole, entire, absolute', both being ideas pertaining to the sphere of beatitude in perfection. "This idea is strongly suggestive of the mystic teaching of Plotinus," as observed by another scholar, that the final stage in the mystic way is "The flight of the Alone to the Alone!"⁶³

In this way the Indian philosophers, both of the Vedic and the non-vedic traditions, have emphasised the importance of the realisation of *Mokṣa* or *Nirvāṇa*, as the highest end of life. We find that there is fundamental similarity of approach and a unity of thought in the description of the highest end of life, *Mokṣa* i.e emancipation.

The Path-way to *Mokṣa*

Just as in the science of medicine, four factors are important for consideration. They are - the disease, cause of the disease, the removal of the disease and means of the removal of the same. So also for the understanding of self-realisation, and the path for liberation, we should consider four important principles like *saṃsāra*, the cause of *saṃsāra*, *Mokṣa*, and the pathway to *Mokṣa*.⁶⁴ The term 'path' implies destination. If there is a path, there must be some definite and specific destination which the path is intended to lead to; and if there is a goal, there must be ways and means to reach and achieve that goal.⁶⁵

The path to *Mokṣa* given by different Indian philosophers may give different emphasis on one or the other aspect of the cognitive, the affective and the creative functions. For instance, *Sāṃkhya darśana* and the *Advaita* give emphasis on

jñāna mārga, while Rāmānuja and other emphasise the *bhaktimārga*. *Cāritra* is also given importance, to attain *Mokṣa*. However, all are agreed that the *karma* has to be removed and the soul to be purified in order to attain *Mokṣa*. The soul can be purified by penance, meditation etc., as the ore of the gold has to be purified through various processes, like-heating etc. But the Jainas have not given exclusive importance to *Jñānamārga* as is done in the case of Sāṅkhya, Vedānta and Mahāyāna Buddhism, nor does it emphasise exclusively the rituals, as is emphasised by the Pūrvamīmāṃsā. But the Jainas say that *Jñāna* (knowledge) and *Kriyā* (*Cāritra* i.e. conduct) both are necessary for emancipation. Synthesis of *Jñāna* and *Cāritra* would be necessary.⁶⁶ Even if *Jñāna* were less, but conduct were to be emphasised, then it would be a way to *Mokṣa*. But knowledge without conduct however, great it may be, will not lead to the highest end of perfection.⁶⁷ The Uttarādhyayana says: one devoid of right attitude cannot have right knowledge and there cannot be rectitude of will (*caranaguṇa*) without right knowledge, one devoid of the rectitude of will cannot have emancipation from evil will, and one with evil will (induced by *karma*) cannot attain emancipation.⁶⁸

The *Āvaśyakaniryukti* says that conduct is the fulfillment of the scriptural knowledge (*śrūta-jñāna*) while emancipation is the fulfillment of conduct.⁶⁹ Even though one has scriptural knowledge, one does not attain emancipation if one fails to bear the austerities i.e. restraint and discipline which constitute right conduct. Just as a vessel, although having an expert pilot does not cross the ocean and reach the shore desired by the trader in the absence of wind. Even so a soul-vessel, although competent, possessing *Jñāna* as it is guide, does not reach the abode of the emancipated in the absence of the wind of spiritual discipline i.e. *cāritra*.⁷⁰ Training and discipline of the intellect without the training and discipline of the will does not lead to freedom. The disciplined will is rather the logical condition of the disciplined reason, and one finds its fulfillment in the other.

Acarya Bhadrabāhu says that knowledge without good conduct may be compared to a donkey carrying sandalwood who enjoys only the weight and not the sandalwood.⁷¹ Exactly so does one, possessed of knowledge without will, enjoys only the knowledge and not its consummation viz., emancipation. Futile indeed is knowledge without will. Even so is will futile without knowledge. A lame man was burnt in spite of his sight while a blind man caught fire even though fleeing.⁷²

The Jainas contend that the path for *Mokṣa* connotes the cultivation, development and happy blending of **RATNA-TRAYA**, the trio of Spiritual Jewels viz. **Right Faith** (*Samyag-Darśana*), **Right Knowledge** (*Samyag-Jñāna*) and **Right Conduct** (*Samyag-Cāritra*).

There is no one under the sun who is not charmed by the yellow metal and tempted to acquire it. Ask a woman and you will know the truth. All love jewels for some reason or the other. It is a source of beauty for some and for others it gives a sense of security. Besides the yellow metal man tries to beautify himself by various pearls, diamonds, rubies and other metals like silver. A woman for sake of her kith and kin wants to possess this unchallenged, unparalleled metal and will go out of the world to beautify with jewels. But we have to remember that when we die the jewels will lie locked in the lockers, the money deposited will be of no use to us. Mother, wife, sister will accompany up to the threshold, friends and relatives, father and son will come up to the graveyard. The body, which we love, adore, beautify, and identify ourselves with, will be destroyed at the funeral-pyre. The soul supplemented with good and evil deeds alone will depart to the other world. Here we see the limitations of the jewels of material world and this inspires us to search and acquire the real jewels, which will give us infinite happiness, security, beauty, bliss, and power. In this context the three jewels-Ratnatraya of Jainism, which constitute the path of *Mokṣa* absorb all our attention and our search for the jewels ends here. “*Samyag-darśana-Jñāna-cāritrāṇi-Mokṣa-mārgah.*”⁷³ This famous aphorism of *Tattvārtha sūtra* written by Ācārya Umāsvāmi inspired me to undertake a study of *Ratna traya*.

This sūtra accepted by both sects of Jainism namely Digambara and Śvetāmbara, signifies- the pathway of emancipation which is the philosophy and religion of Jainism in a nutshell.

In this thesis I have tried to bring to light each constituent of the aphorism in the succeeding chapters.

Most of the other major religious systems have their own concept of trinity: Brahmā, the generator, Viṣṇu the orientator, and Mahesh the destroyer in Hinduism. The Buddha, the order, and the law in Buddhism; these are the three jewels of Buddhism. The father, the son, and the Holy Ghost in Christianity. God, the Prophet, and Quran in Islam and so on. But the members of these various trinities are generally corporeal, where as those of the Jaina trinity or *Ratnatraya* are abstract spiritual qualities, representing the 'Dharma' or nature of the soul, and the end as well as the means to attain that end. The conception nearest to the Jaina *Ratnatraya* is that of *Bhakti-yoga*, *Jñāna-yoga* and *Karma-yoga* of the brahmanical philosophical system, the Bhāgavata, Vedānta and Mīmāṃsā, respectively. But, where as each of these systems advocates its own path as the only one end and true path of emancipation. Jainism holds that all the three (Right faith, Right knowledge and Right conduct) must co-exist in a person, if he is to make any progress on the path to liberation.⁷⁴

The emphasis is laid on all the three, only when all the three characteristics combine they effect emancipation.⁷⁵ Each by itself is incomplete and therefore insufficient. To depend entirely on faith will not lead to *Mokṣa*, nor can conduct by itself however admirable the conduct be, is sufficient to lead to the desired goal. Hence faith, knowledge, and conduct must be presented together by an individual if he is to walk the path of righteousness. Further it is emphasised that these three-faith, knowledge and conduct must be 'right'. Hence they are called right faith, right knowledge and right conduct.

Mere faith which is not of the right type will not be founded upon the ultimate nature of reality. Similarly right knowledge and not any other knowledge will constitute the *Mokṣa-mārga*. Right knowledge will therefore exclude all incorrect attitude, uncertainty, doubt, error and disruption of the nature of reality. Right conduct is the cessation of activity causing the influx of *karmas*. The attribute 'right' is intended to exclude conduct based on blind faith and ignorance. Pūjyapāda in *Sarvārthasiddhi* opines, "That which sees, that by which it is seen or seeing alone is darśana. That which knows, that by which it is known or knowing alone is knowledge. That which acts, that by which it is acted or acting alone is conduct. Now it follows that one and the same thing is the agent as well as the instrument. This is a contradiction. Yes it is true, but it is said thus from the point of view of considering the substance and its quality as different. For instance, 'Fire burns fuel by its quality of burning'. From the many-sided point of view, it is proper to speak of the substance and its quality as the same as well as different."⁷⁶ Hence the prefix '*samyak*' (right) is used in each of the terms. "For example, a person suffering from a disease, desirous to cure himself of the disease must have faith in the capacity of the doctor, must know the exact nature of the medicine prescribed to him for curing his disease and must take the medicine according to the instructions of the doctor. Mere faith in the doctors will be of no use. Faith in the capacity of the doctor and the knowledge of the nature of the medicine would equally be useless unless the patient takes the medicine. The person who expects to be cured of his disease must not only have faith in the doctor's capacity, and full knowledge of the nature of the medicine but also take the medicine according to the prescription. In this case, worldly souls are assumed to be patients suffering from the disease of spiritual ignorance and imperfection, who are desirous of getting rid of this disease to attain perfect spiritual health."⁷⁷ Thus for the purpose of relieving such persons, this *Mokṣa mārga* is prescribed as a spiritual remedy and the spiritual remedy therefore must be associated with all the three characteristics of Right faith, Right knowledge and Right conduct in order to be effective. These three constituents of the path to *Mokṣa* are called *Ratnatraya* or three jewels.

If we consider the meaning and content of the *Ratnatraya* from the practical point of view – Right faith, Right knowledge and Right conduct are predicated of the knowing soul. But from the point of reality we must admit that the omniscient soul itself is characterised of all these attributes.⁷⁸

For practical purposes, we speak of different attributes of the soul. But it is an indivisible unity. All attributes are implicit in its nature and merely manifest themselves in different aspects. The soul is also such a group of infinite attributes of which the most important are the sacred trinity of Right-faith, Right-knowledge and Right-conduct. He who realizes this, does not lose himself in distinctions, but becomes absorbed in his own self and enjoys the nectar of his own eternal essence. For the less-knowing pupil, the wise teachers select some of the special qualities and describe the substance as such, so that the pupil may properly understand that substance as distinct from others. Only for this practical purpose divisions of the modes and qualities are made. The substance is really an indivisible whole, and can be known truly only by the realisation of its entire wholeness.

The author of *Samayasāra*, Ācārya Kundkunda points out that the practical point of view is nothing but a mode of representing the reality. An Arab or an English man, ignorant of Sanskrit, cannot understand the truth in that language. So the unadvanced seeker of truth cannot understand reality, unless it is translated in to the languages of practice, comparison and realisation, which alone can be properly grasped by worldly people. Thus the practical standpoint (*Vyavahāra Naya*) is essential for the exposition of the inner reality (*Nishchaya Naya*) of things. The absolute reality transcends all our experiences of matter; hence the inadequacy of language for explaining it; but language and a distant pharseology has to be adopted as of necessity. From the real point of view⁷⁹, we cannot make any distinction between Right faith, Right knowledge and Right conduct. They are co-existent and one with the individuality of the soul. Whosoever rightly meditates upon his self

obtains the clue to the three-fold path of liberation, which from the practical point of view may be considered from three aspects.

The real nature of the soul is the combination of Right faith, Right knowledge, and Right conduct. It is the true path of liberation as well. This is an eternal and universal law for the purification of soul.⁸⁰

Sarvārthasiddhi by Śrī Pūjyapāda is the oldest extant commentary on *Tattvārthasūtra* by Śrī Umāsvāmi, mentions that knowledge must precede faith in the sūtra for two reasons. For faith arises on the basis of knowledge and the word knowledge, *Jñāna* in Sanskrit is composed of less number of letters than faith i.e. *Darśana*.⁸¹ But this contention is untenable, as faith and knowledge arise in the soul simultaneously. For instance, when the clouds disappear, both the heat and the light of the sun are manifested simultaneously. Similarly, when Right faith is attained by the soul owing to the subsidence, destruction or destruction- cum subsidence of faith deluding *karmas*, right sensory knowledge and right scriptural knowledge are attained by the soul at the same time by the removal of wrong sensory perception. Secondly, what is venerable is placed before that of fewer letters. How is right faith worthy of adoration? It is on the basis of Right faith that knowledge acquires the attributes of 'right'. Knowledge is mentioned before conduct for Right conduct springs from right knowledge alone.

Perfect release from all *karmas* is liberation. The singular 'path' is used in order to indicate that all the three together constitute the path to liberation. This controverts the views that each of these singly constitutes the path. Hence it must be understood that these three-right faith, right knowledge and right conduct-together constitute the direct path to liberation.

The Jaina philosophers gave as much importance to *Cāritra* (conduct) as to *Jñāna* (Knowledge) and *Darśana* (predication for truth). If *samyag darśana* turns the soul in the right direction and *samyag-jñāna* illumines the path, *samyag-cāritra* leads

to the goal. This is in brief, the mutual relation of **samyag darśana**, **samyag jñāna** and **samyag cāritra** i.e. **RATNA-TRAYA**. A detailed study of tri-ratnas follows in succeeding chapters.

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Chapter Two

CHAPTER II

SAMYAG DARŚANA

(RIGHT FAITH)

Man's development in all aspects may be described as an attempt to discover himself. Whether we take the development of thought in the East or the West, the same principle '*Know thyself*' seems to be the underlying urge. Socrates said it in so many words. The Upaniṣads did the same when they exhorted man (*Ātmānam viddhi*). Religion originally came in as a measure to promote good will amongst mankind and inspire hope of a higher life in an individual. It is with this specific view that Jainism should be understood.

According to the Jainas, their religion is eternal and its truths have been revealed by *tīrthaṅkaras* time and again. The term '*tīrthaṅkara*' means one who inspires beings to cross the worldly-sojourn by providing them with a means to sail in the form of *Dharma*. *Jinadharmā* is the boat for transversing the ocean of transmigration. After attaining enlightenment, *tīrthaṅkaras* spend their life on earth inspiring all beings to tread on the *mokṣamārga* i.e the path of liberation.

To attain success in any work or undertaking, three things are necessary, viz., *śraddhā* (faith), *jñāna* (knowledge) and *kriyā* (activity). "The unity of heart, head and hand leads to liberation."¹ This goes to prove that we can attain liberation with the help of *Darśana* (faith), *Jñāna* (knowledge) and *Cāritra* (conduct). Thus it presents the idea embodied in the aphorism, '*Samyagdarśana-jñāna-cāritrāṇi mokṣamārgaḥ*.'² These three together constitute the path of liberation. *Darśana* means firm faith backed by discrimination and discretion. *Jñāna* means knowledge. And to act in accordance with knowledge is *cāritra* as already mentioned in previous chapter. A detailed study of *samyag-darśana* is elaborated in this chapter.

- A) What is *Darśana* or Faith?
- B) Why man needs Faith?
- C) Place of *Darśana* or faith in man's life?

These and many more questions are dealt with while studying *samyag darśana*. *Darśana* is an expression of man's inherent capacity for intellectual discrimination. The word '*Darśana*' is derived from the root term '*drś*' which means to see. "*Drśyate anena iti darśanam*,"³ signifies the meaning that *darśana* is perception. Perception may be of different types like sensory-perception, logical inquiry or insight of the nature of the soul. However, *darśana* in its true sense would refer to the intuitive experience aided by intellectual discrimination, hence *darśana* would mean the perception of *ātman* and not merely knowledge of material world. It enables one to gain the inner meaning of life and the world. *Darśana* means 'direct knowledge' (Intuitive experience). Dr.S. Radhakrishnan holds the view that "*Darśana* is not an intuition, however much it may be allied to it. Perhaps the word is advisedly used, to indicate a thought system acquired by intuitive experience and sustained by logical argument."⁴ *Darśana* is one of the most characteristic and fundamental thoughts of Indian Philosophy – the meditative and mystical attitude of mind towards an idealistic conception of the universe. *Manu*, the famous Hindu law-giver, gives a clear perception of the notion of *darśana* thus: "He who is possessed of true insight (*darśanasampanna*) is not bound by deeds, but the man destitute of insight (*darśanenayihīna*) is involved in the cycle of existence."⁵

Besides oriental philosophers and seekers western philosophy is replete with references of faith, which we as student of Indian philosophy understand it as '*darśana*' and so *samyag-darśana* means Right faith.

Faith is derived from Latin word *fidere* ("to trust"). An attitude of belief, which goes beyond the available evidence. There are both religious and non-religious forms of faith.⁶ Faith, as a theological term, has several related meanings:

- 1) "Faith" denotes a kind of knowledge, different from empirical knowledge.
- 2) "Faith" is a synonym for assent.
- 3) "Faith" is used linguistically in a way similar to declaring, "I believe in..."
- 4) "Faith" is a synonym for religion.⁷

In several senses 'Faith' can be used in non-religious contexts. For example, a person has faith in science, since faith has so many meanings it is incumbent on anyone using the term to define precisely what he means. Faith helps one to pose the right questions and to avoid false alternatives. In faith, knowledge claims are to be replaced by unconditional trust. In a more general sense one takes on faith many beliefs which go beyond the evidence, from the existence of one's room when out of it to the principle of induction. The "will to believe" of William James allows one to believe beyond the evidence when the option before one is living, forced and momentous.⁸ "Animal faith" as the motivating force takes one out of the solipsism of the present moment. Faith is the volitional element in all knowledge.

Darśana and philosophy are often referred to as synonyms. However, there is a primary distinction in the connotation of the term. *Darśana* leads to knowledge of the self. The ultimate end of *darsāna* is to know oneself. In this scientific and materialistic age men are caught in the web of sensual pleasures and fail to realize the deeper significance of life beyond this mundane world. *Darśana* enables one to see Truth through meditation while science tries to understand the mysteries of the world through experimental investigation. Science is analytic, while philosophy and *darsāna* are synthetic in approach. *Darśana* is centered round the understanding and realization of the self, while the main task of science is to comprehend the mysteries of nature and its constituents. *Darśana* meditates on the *ātman* and *paramātmān*. *Darśana* looks at the universe as an integrated whole. Science attempts to comprehend the diverse aspects of universe. Science looks at reality, piecemeal.⁹

Darśana can be said to be the vision. It is the higher intuition by which realization of the supreme reality becomes true. A scientist looks at reality through the external eye, although he uses reason and intuition to understand the nature of reality. A seer (*dārsanika*) transcends the ordinary perception of the outer eye and sees the highest reality through the inner eye. *Darśana* enables one to understand the world and life in its entirety. As Matthew Arnold said “*Darśana* looks at life steadily and looks at it as a whole.” Thus, we find *darśana* embraces in its fold the manifold aspects of scientific knowledge, the innumerable investigations and philosophical pursuits as well. Bertrand Russell observes: “the utility of science is two fold – one is that it understands everything that falls within the field of its experimentation; the other is that whatever is understood should be brought within the scope of rules.”¹⁰ Russell’s analysis shows that science can be understood from two angles – one is with reference to its methodology and the other with reference to the subject.

F.H.Bradley observes “Religion is rather the attempt to express the complete reality of goodness through every aspect of our being.” Religion enables every man what he is, and helps him to say, ‘Here is reality.’ As Stanley Cook observes, “Religion primarily involves some immediate consciousness of transcendent realities of supreme personal worth, vitally influencing life and thought, expressing themselves in forms, which are conditioned by the entire stage of development reached by the individual and his environment, and tending to become more explicit and static in mythologies, theologies, philosophies and scientific doctrines.”¹¹

The methodological approaches of science and *darśana* stand on different footings. While science uses empirical tools of observation and experimentation, *darśana* adopts the transcendental modes of meditation and vision. Against this background, we compare and contrast the roles of *darśana* and religion in all spheres of human activity.

Philosophy (*Darśana*) and religion both are essential for man to gain self-realization or God-realization. Scholars in regard to their mutual relationship have stated divergent views. Some opine that they are identical. Some others say that they are entirely different, two poles set asunder. Whatever may be the opposing viewpoints, we cannot deny the fact that both are fundamentally essential for man to reach higher heights of spiritual progress. Considered thus, they are supplementary to each other. Reason, as we know, is the differentia of man. It is the prerogative of man. When reason looks within itself, when man introspects, philosophy is born; but when reason projects into the external world and translates thoughts into action, then religion arises. What religion and *darśana* have in common is that they are fundamental to the way of life of an individual or of a society, and it is not surprising that they should be closely connected. Human life would be meaningless and devoid of the higher values of life, without the harmonious blending of *darśana* and religion in man's life and activity. A synthesis of the two would bring about a harmonious development in man's personality and endure him with a balanced view of life.

It may be asked: what is the relation of *darśana* with life as such? The answer to it is suggestive of the fact that man is given to thinking as he is a thinking animal. There is no moment when man can be without thought. Rationality is his chief characteristic, reasoning is his prerogative and through it combined with his intuitive power, man seeks to build a structure of philosophy and faith. When man ceases to think and to intuit, he falls down to the status of an animal. In short, it is impossible for a human being to live without faith. To meditate on the fundamental facts and values of life, to put them to the test of reason and to act upto the ideals and values of life, is the expression of the relation of *darśana* to life. Man is not a 'lost' creature. He is ever capable of self-development. Self-development is possible only through gaining philosophical truths. This is made possible only through *darśana*. Thus, we find the inseparability of *darśana* to life.

Some thinkers say that the origin of faith lies in intellectual inquiry. It is believed that *darśana* begins from the exact moment, one asks the question ‘why?’ Statements of an authority, like a prophet, were implicitly accepted as true in nature. For instance, we find in Indian recorded history utterances of great prophets like the *Mahāvīra*, the *Buddha* and the statements of *Manu* were accepted implicitly as *ipso-facto* truths. It may be noted in the context, that faith marks the starting point of one’s journey towards the ultimate goal. *R̥gveda* praises faith.¹² The *Gītā* proclaims that only the faithful gains knowledge.¹³

The problem of faith and reason has had a long and continuing history. St. Augustine stated the necessity of belief as a pre-requisite for understanding in his “*credo ut intelligam*” (I believe in order to understand). The principle was accepted by St. Anselm among many others.¹⁴

The standard and most durable relationship between faith and reason are held to be complementary, consistent, and to a large extent, alternate means to an identical goal. Although reason can carry much further than others there are propositions, the articles of faith, beyond the reach of the reason of any man. When St. Paul said that, “We walk by faith, not by sight.”¹⁵ He referred to a kind of knowledge that is different from that acquired through reason. Neither deduction nor induction can prove the important truth affirmed by faith, nor are they like the truths of mathematics or the truth relationship dealt within symbolic logic. A person can make the tacit assumption that life makes sense. He can “know it” with the highest degree of certainty and use this knowledge as a key to understanding all life, even though he cannot prove his assumption.

Faith can be understood as a steady and certain knowledge of the divine benevolence towards the self. Faith also can be said as meaning trust, the surrender of the whole person to God, nevertheless looked beyond it to what one has faith in. Often the term “Faith” and “Assent” are used interchangeably. Faith can be said as,

the act of the intellect assenting to a divine truth. Even though the ultimate goal might be love or forgiveness, what is essential as a prerequisite in this context is faith in the sense of the assent to the truth revealed. To assent to something means to have “Faith and believe that”. On many occasions a person uses the term “Faith” to say, in effect, “I believe in” a certain person, idea or thing. A patient has faith in his doctor. Faith here means confidence and trust in another. A person has faith in his friends. Implicit in the meaning is loyalty and with it a sense of responsibility towards the relationship. It is not surprising that “Faith” in the sense of commitment should be a keyword in religion. Since God is concerned with righteousness, the question arises as to whether faith is enough or whether it must be accompanied by good deeds. St. Paul emphasized faith alone as requisite for emancipation.¹⁶

The definition of faith as involving total commitment was further developed by some 20th century theologians, especially these with an existential orientation. One of them, Paul Tillich defined faith as the state of being ultimately concerned. Everyone has concerns, some urgent and some not. If an individual's concern claims ultimacy, it demands total surrender and it promises total fulfillment. A nation, the acquisition of wealth, worldly success, or any other loyalty could claim ultimate concern, but, if it could be destroyed or could not fulfill its promises, it would not be ultimate but rather an idol. Faith involves the conscious and unconscious levels of personality, the rational and non-rational faculties, the emotions, and the will. It is evident that “Faith” is a thing of the heart rather than of the intellect.

So, much to do with the term faith. As we have studied earlier that Right faith is the primary constituent of emancipation. One can comprehend and know what light is only when he is fully aware of darkness. Only when man knows what ignorance is will he take a step towards learning, only when a man knows of his unlimited potential and acknowledges his limited conditioning will he be able to take a step towards perfection. So to understand Right faith in its right perspective it is

important that we analyze false faith and its dreadful consequences of infinite stay in the world.

***Mithyātvā* or wrong belief :**

India is a land of spirituality. Nothing bereft of spiritual value could satisfy the Indian mind. Spiritual conviction and a constant urge for the ultimate truth continue to inspire the manifold branches of Indian thought. Science, Arts, Logic, Philosophy – all branches of thought are inspired by one common aim of freedom from worldly bondage. To get rid of spiritual darkness is the end of all sciences. An art is not an art if it fails to give a glimpse of truth. It achieves this objective by removing the conflict between the good and agreeable, between beauty and truth – which conflict is unreal and accidental. It shows that departure from the truth and beauty is nescience and the recovery of the unity is the natural end and consummation. The common end of all arts is to remind us of the supreme state, which is beyond this worldly existence. Logic is nothing but an instrument for the interpretation of the spiritual vision. It is a necessary discipline, because there are people who are not prepared to take anything on trust. It is the expression of the laws of human thought. It is the organ by which the mind differentiates truth from error. The human mind is subject to the influence of emotions and habits nurtured by unquestioning beliefs, its discovery is liable to be distorted by passions and impulses, dogmatic faith and intellectual inertia which is frightened by a discovery that is calculated to upset one's vested interests in religion.

The perfectibility of mankind, in spite of the life work of several reformers and religious teachers, still appears to be unattainable. The passions, the hatred, the evil in us have not been subdued and from time to time they are displayed with such great force that we appear to be mere slaves to them. The ideal of "*Conquer thyself*" seems to allude us all the more. All thinking men are not only dissatisfied with our lot, but also with our beliefs, our convictions and the tendencies of modern times. We are steeped in gross materialism and the noblest, ancient ideals do not make even the

slightest appeal to the vast majority of the present millennium. Moral value seems to have disappeared altogether from the world, what to then say of spiritual values. Expediency and not principle seems to be the determining force of everything we do. Errors, illusions, misconceptions, prejudices still hold sway over us. Enlightenment and emancipation remain unfulfilled dreams. Faith in soul is acutely dwindling and the world is growing out and out materialistic. This is not a healthy change, and no one knows where this downward march will lead us. Without faith in the imperishable soul outliving the body, and the life beyond death, there is no incentive for us to do good and to avoid evil, especially when we are stricken with the disproportions of the world, as described by Shakespeare in the Sonnet.

*Tir'd with all these for restful death I cry
 As to behold desert a beggar born,
 And needy nothing trimm'd in jollity
 And purest faith unhappily fosworn,
 And guilded honour shamefully misplaced,
 And maiden virtue rudely strumpeted,
 And right perfection wrongfully disgraced,
 And strength by limping sway disabled,
 And art made tongue-tied by authority,
 And folly-doctor-like-controlling skill,
 And simple truth miscall'd simplicity,
 And captive good attending captain ill:
 Tir'd with all these, from these would begone...¹⁷*

The counsels of perfection do not attract us on the other hand they repel us. Man has the capacity for finding the truth, the truth that satisfies the wholeman – the rational man in particular. As the emotional and active man in us is liable to be swayed by his ancient habits into untruth, logic comes to his rescue. Logic clarifies

the vision of truth, corrects it of illogical accretions, and purifies our knowledge of reality.

But the majority of mankind is noted for the inertia and incuriosity. They do not feel an urge and inspiration for truth. Why is this difference between the thinking and the unthinking man? Why should there be people who hug their ignorance and make a pet of it? There must be a reason for this. Confronted with this fundamental fact and in full realization of it, all the systems of Indian Philosophy admit, in some form or other, the existence of a principle which acts as hindrance against the apprehension of truth. If the experiences of those who have realized the truth are reliable, what is it that hides the truth from us? There must be some reason or explanation for our common ignorance or perverse knowledge. If the truth is not unknowable, if the records of the experiences of the gifted souls are trustworthy there must be something, which obstructs our innate capacity to know the truth. If this worldly existence is degradation and a fall because of its hiatus from perfection, there must be some perfect state of existence, which we have failed to reach as yet and the realization of which is the ultimate goal and objective of a spiritual aspirant. This again leads to further inquiry as to what is it, that is responsible for the failure of mankind in his pursuit of truth, beauty and bliss.

The principle, which acts as hindrance against the apprehension of truth has been differently conceived in different systems under various names such as *Avidyā* (nescience), *Mithyātvā* (perversity), *Ajñāna* (ignorance), *Mithyā-jñāna* (perverted knowledge), *Viparyaya* (perversion), *Moha* (delusion), *Darśana-moha* (delusion of attitude) etc.¹⁸ The fundamental unity of all the conceptions lies in the fact that all of them refer to the principle commonly called *mithyātvā* (perverse attitude), which hides the truth, deludes the spirit and lures it in wrong direction. This leads to the cycle of rebirths. The common aim of all the systems of Indian thought is to show the way out of this cycle, and this can be done only by showing the means of destroying or getting rid of the *mithyātvā* or wrong faith or nescience. The nature of this

nescience is conceived in accordance with the conception of the nature of ultimate reality. The function of *mithyātvā* is to present reality in a form, which it has not, and thereby to misguide the subject.

‘I am this, this is I, I am of this, Mine is this-everything that is non-self, non-living or mixed. I was all this in the past; again will this be mine and I shall again be this.’ The deluded one possesses all these false notions about the self. The undeluded, however, knowing the truth, does not do so.¹⁹

In Jainism the term *mithyātvā* is generally used to denote the idea of avidyā. The terms *mithyādarśana*, *mithyādr̥ṣṭi* (wrong view), *darśanamoha* (delusion of vision), *moha* (delusion), etc., are also used in the same sense. The soul is associated with various kinds of *karmas* and delusion-producing *karma* is one of them. The *karmas* obstruct the various capacities of the soul and keep it tied to the wheel of worldly existence. The function of delusion-producing *karma* is to delude the soul and misguide it. Many wrong notions about truth and reality arise due to its influence. Of the eight *karmas* delusion-producing *karma* is most powerful. It vitiates the whole outlook and is responsible for the wrong assessment of ultimate values. Perversion expresses itself in various ways. Under its influence, one accepts the *Adharma* (wrong religion) as the *Dharma* (right religion), the *amāgga* (wrong path) as the *māgga* (right path), the *Ajīva* (non-soul) as the *Jīva* (soul), the *asāhu* (sinner) as the *sāhu* (saint), the *amūṭṭa* (unemancipated) as the *mūṭṭa* (emancipated) and vice versa.²⁰

The six *anāyatanas* or non-abodes are - false divinities (*ku-deva*), false ascetics (*ku-liṅgin*), false scriptures (*ku-śāstras*), worship of false divinities (*ku-deva sevā*), worship of false ascetics (*ku-liṅgi sevā*), and Study of false scriptures (*ku-śāstra sevā*).²¹ Together these *anāyatanas* amount to *mithyātvā* – the direct opposite of *samyaktva* – which is defined by Hemacandra as, ‘Belief in false deities, false gurus and false scriptures.’²²

The attitude of a person becomes perverted owing to *mithyātvā*. Such a person has no inclination to know the truth, as sweet juice is tasteless for person suffering from fever, as he cannot relish it.²³ In *Kārtikeyānupreksā* “A person with wrong faith and under the influence of strong passions considers the body and the soul to be one. Such a soul is *bahirātman* i.e. a worldly soul.”²⁴ In *Sthānāṅga sūtra*, *mithyātvā* is described as “Pride, which is unbending like a pillar of stone prevents a person from being humble and drags the soul to the hell.”²⁵ Further it has been explained as “Anger, prejudice, ungratefulness and wrong faith are four blemishes that destroy all the virtues present in a person.”²⁶

In *Samayasāra*, Ācārya Kundakunda emphasizes the fact that it is sheer ignorance to identify the self with the various types of non-self. It is only due to *mithyātvā*, one recognizes that the *ātman* is identical with the various impure psychic states such as delusion, desire, and the external body. One devoid of discriminative knowledge or one who identifies himself with external objects is called *bahirātman*. Such delusion may also be present in an ascetic. Though he renounces his house and property, still he retains a few things, which constitute the insignia of an ascetic. He shall not entertain the feeling that they are his personal property, lest he should be troubled by the characteristic emotions of joy in possessing them and sorrow in getting them damaged or lost. When the householder or the ascetic is enjoined not to identify himself even with his own body it is much more important that he should be entirely uninfluenced by the meagre objects he keeps for the practice of non-violence. Further in *Samayasāra* we come to know how a person with perverse attitude becomes entangled by *karmas*²⁷.

“For instance, a man smeared with oil standing in a place full of dust, performs exercises with a sword, cuts or breaks trees and thus causes destruction to objects animate and inanimate. In the case of this person who is engaged in the destructive activity by assuming various bodily postures, what is the real condition

causing dust deposit on this person? Certainly it is the oil smeared on his body that is the real cause of the dust-deposit and not his various bodily activities. In the same way a deluded person even while he is engaged in various activities, only if he performs those activities with feeling of attachment then certainly he gets covered with *kārmic* dust.”²⁸

On the other hand a person entirely free from any smearing on the body, standing in a place full of dust. Performs exercises with a sword and also engaged in the destructive activity by assuming various bodily postures. What is the real explanation for the absence of dust deposit on this person? Certainly it is the absence of oily surface that must account for the absence of dust-deposit on this person and not his various bodily activities. In the same way a person with Right faith even while he is engaged in various activities of thought, word and deed merely because of the absence of feeling of attachment in them, is not bound by *kārmic* particles. In short, ‘He who thinks “I kill other beings or I am killed by other beings” is a deluded one or *mithyātvī* or devoid of knowledge. But one who thinks otherwise is the knower.”²⁹

Umāsvāti divides *mithyā-darśana* into two categories viz. *abhigṛhīta* (firmly held) and *anabhigṛhīta* (lightly held). The acceptance of a wrong view and obstinate tenacity for it is *abhigṛhīta* and the opposite of it is *anabhigṛhīta*.³⁰ The difference between the two is determined by the degree of the intensity and tenacity of the adherence to perversity. Kundakunda says that *mithyātva* (perversity), *ajñāna* (nescience), and *avirati* (vowlessness) are the three beginningless forms of the consciousness caused by *moha* (delusion).³¹ Pūjyapāda Devanandī notices two fold *mithyādarśana* viz. inborn and the other is acquired from instructions of others. Due to the rising of the vision-deluding *karman* it is *naisargika* (inborn), while there are four varieties of the latter according as it belongs to a *kriyā-vādin* (believer in moral and spiritual action), *akriyāvādin* (non-believer in moral and spiritual action), *ajñānin* (agnostic), or *vaināyika* (credulous person). Another classification of *mithyādarśana* made by Pūjyapāda is as follows:

- (1) *Ekāntika* - the absolute attitude as, for example the belief that the *Jīva* perishes;
- (2) *Samśayaika* - the attitude of uncertainty about the Right faith as in the previous lists;
- (3) *Vaināyika* - the view that all Gods, *gurus* and scriptures are alike;
- (4) *Grhīta* - the attitude of acquired habit like the leather-worker's dog which gnaws hides;
- (5) *Viparīta* - the view that what is true is false and vice-versa;
- (6) *Naisargika* - the inherent false belief of creatures devoid of consciousness which, like a blind man, cannot discern fair from foul.
- (7) *Mūḍha-dr̥ṣṭi* - the false belief where the divinity, the *guru* and the *Dharma* are sullied by passion and violence;
- (8) *Ajñānika* - absence of discrimination between good and bad.³²

The fourth *karmagrantha*, however notices these five varieties: *abhigrāhika*, *anabhigrāhika*, *abhiniveśika*, *saṁśayaika* and *anabhoga*.³³

- (1) *Abhigrāhika mithyāṭva* (uncritical and obstinate acceptance of views) - Acceptance of a particular view without critical examination accompanied with contempt for all other view is *abhigrāhika mithyāṭva*. A person with right attitude never accepts any doctrine without critical examination. If a person does not examine the views into which he is born, but accepts them without critical examination as to their merits and demerits, then he is surely afflicted with it. A person who considers himself to be a Jaina on account of his birth in a Jaina family and tradition, who has inherited Jaina traditional views, who does not examine them and does not know their merits and the truth, who have uncritically accepted them, who lacks the power of discriminating what is right and wholesome from what is wrong and unwholesome is Jaina by name only, but in reality afflicted with *abhigrāhika mithyāṭva*. Thus *abhigrāhika mithyāṭva* is obstinate and uncritical clinging to preconceived notions and inherited views.

- (2) *Anabhigrahika mithyāṭva* (indiscriminate acceptance of all views) - It means acceptance of all views as true without the examination as to their merits and demerits. This type of *mithyāṭva* is found in all the dull-witted persons who are unable to examine and evaluate the views. Without any understanding such persons say, “Well, this is true, also that is true, or all views are true”.
- (3) *Abhiniveśika mithyāṭva* (intentional clinging to a wrong view due to attachment) – It means obstinate attempts to establish one’s view which one knows to be wrong – in other words, it is one’s attachment to a wrong view in spite of one’s knowledge that it is wrong.
- (4) *Samśayaika mithyāṭva* (the attitude of uncertainty and doubt about the spiritual truths)- It means septic attitude even towards what is spiritually beneficial, viz. the supreme divinity, etc. It is the state of doubt as to whether the path shown by the supreme souls (*Jinas*) is or is not conducive to spiritual good.
- (5) *Anabhoga mithyāṭva* (sticking to the false beliefs and views due to lack of spiritual development) - It means incapacity of the mind to think and lack of special knowledge. In other words, it is the state of intense ignorance or nescience. This state is found in those beings who have not attained a higher status of development. It is also found in beings under intense influence of delusion or nescience.

Ācārya Hemcandra and other *Śvetāmbaras* and *Digambaras* also presented *mithyāṭva* in the form of the three *Mūḍhatās* or foolish ideas relating to the divinity, to the teacher and to worldly life i.e. *ku-deva*, *ku-guru* and *ku-sāstra*.³⁴

- 1) *Ku-deva* or *Deva-Mūḍhatā*: - It is a misconception of the nature of the divinity, says Samantabhadra, to worship devas stained with passion in order to obtain a boon. Hemacandra characterises *ku-devas* as addicted to women (symbolizing *rāga*), weapons (symbolizing *dveṣa*) and rosaries (symbolizing *moha*), and

accustomed to inflict punishments or grant boons. All these attributes are inappropriate to the *Jina* who is devoid of passion, hatred and delusion. The deities that take pleasure in dancing, music and theatrical performances cannot offer their votaries any lasting good.

- 2) *Pāṣaṇḍi-mūḍhatā*: Samatabhadra defines this as the praise of false ascetics who are engaged in worldly occupations, who have not divested themselves of possessions, and who are guilty of sinful deeds. By false *gurus* Hem^achandra understands those who lust after women, gold, lands and houses, who do not refrain from the consumption of meat, honey, alcohol, and *anantakāyas*, who do not keep vows of chastity but are attached to wives and children, and who preach false doctrines.
- 3) *Loka-mūḍhatā*: As such worldly foolishness Saman^at^abhadra instances the bathing in rivers or in the ocean, the making of heaps of stones or sand, the throwing oneself from a precipice, and the entering into fire. Equally senseless are such customs are the use of the *Pañca-gavya* and the adoration of trees, stones, gems and other material objects.

Above are at best various modes of illustrating the workings of perversion. It lies at the root of all evils and whatever misery there is in the life of a soul is ultimately due to it.³⁵ It is the darkest period of a soul's life when there is unhindered working of this *mithyātvā*. The soul gropes in the darkness, formulates wrong views about truth, and treads upon many a path, none leading to the region of light. The *mithyātvā-karman* lies heavy on it, and blockades all paths leading to light.

The *mithyātvā* has no beginning in time. It is there from all eternity.³⁶ Why a soul is subject to it, is a question too difficult to answer, or rather it is too much to ask because it is a question of fact and not of reason. The existence of the self is an ultimate fact and the existence of delusion coeval with it is equally an ultimate fact. The *mithyātvā*, therefore, is accepted as beginningless on the basis of uncontradicted

experience and also because no beginning can be postulated without self-contradiction.

Mithyā-darśana (perverse-attitude), *Avirati* (non-abstinence), *Pramāda* (invigilance), *Kaṣāya* (passions) and *Yoga* (activity) - these five are the causes of bondage.³⁷ Of these five, the succeeding ones necessarily exist on the existence of the preceding ones, although it is not necessary that the preceding ones should exist on the existence of the succeeding ones.³⁸ We can also classify the causes of bondage into these three viz., *Mithyā-darśana* (perverse view), *Mithyā-jñāna* (perverse knowledge) and *Mithyā-cāritra* (perverse conduct).³⁹ The worldly existence is caused by the amalgamation of these three and so it is the destruction of all these three that leads to emancipation. Perverse view or wrong attitude vitiates the whole outlook, and consequently whatever knowledge or action follows becomes vitiated. The perversity of knowledge and conduct is caused by the perversity of attitude. The perverse attitude defiles, as it were, the very texture of the soul, and it is but natural that all the functions of the soul should be defiled. Purification of the attitude (*Darśana*), therefore, is regarded as the *sine qua non* of the purification of the knowledge (*Jñāna*) and conduct (*Cāritra*).

Explaining the reason why the *Matī-jñāna*, *Śrūta-jñāna*, and *Avadhi-jñāna* become *Matī-ajñāna*, *Śrūta-ajñāna* and *Avadhi-ajñāna*, Umāsvāti says: These when coloured with *mithyā-darśana* (wrong attitude), comprehend the thing as it is not, and thus are *ajñāna* (wrong-cognition).⁴⁰ Even as the knowledge of a mad man is necessarily false although by chance, sometimes he hits upon the truth, exactly so the knowledge of one whose soul is vitiated by *mithyā-darśana* (perverse attitude) is false in spite of its empirical validity by accident.⁴¹

Inherent in the soul are consciousness, vision, knowledge, intuition, energy, bliss and the like, which are obstructed by different *karmas* and the result is worldly existence. These capacities find expression in their mutilated and imperfect forms

while the soul is in bondage. On the attainment of emancipation, the soul reveals these capacities in their natural form. When the capacity for Right vision is obstructed, there is *mithyā-darśana*. When the capacity for Right knowledge is mutilated there is *mithyā-jñāna*. When there is obstruction of the energy of the soul there is *mithyā-cāritra*. Bondage, in the ultimate analysis, consists in the obstructed and mutilated condition of the various capacities of the soul. That the soul has these capacities is a matter of common experience. On many an occasion we feel that there is something wrong in our attitude, that there is some flaw in our knowledge, that there is some check on our energy. On many an occasion, again, we become conscious of our capacity for Right vision, our competency for infinite knowledge, our strength against the corruptions of the world. On the basis of these experiences, we can postulate different capacities of the soul. And this is what the Jaina thinkers did. The capacities of the soul are obstructed in various ways due to innumerable causes. These capacities can be classified into three groups, viz., Right attitude, Right knowledge and Right conduct, their corresponding mutilated forms being perverted attitude, perverted knowledge, and perverted conduct. Accordingly, the Jaina thinkers did not accept the view that perverted knowledge alone is the cause of bondage. Perverted knowledge is only one of the three causes of bondage, the other two being perverted attitude and perverted conduct.

It is thus maintained by the Jainas that all these three – perverted attitude, perverted cognition and perverted conduct should be regarded as the conditions of worldly existence. The unitary condition of worldly existence, having three-fold potencies, requires for its annihilation another unitary condition consisting of three-fold counter potencies.⁴²

Just as a blind chief of an army cannot vanquish the army of the adversaries, so also a person with false belief cannot transgress the ocean of birth and death, although he performs various religious ceremonies, has renounced his kith and kin, is content over the religious merits acquired, has undergone various types of physical

tortures or self-restraint or gives enormous amounts in charity- for all these are useless and futile in the presence of false belief.

Padmanabh S. Jaini remarks, 'Certain difficulties come immediately to mind. If one has been in a state of bondage since beginningless time, why will he suddenly turn away from delusion and set out upon a new course? What are the conditions that could bring about this momentous shift, condition which have never been present before? These are among the most difficult questions that any soteriological system must face, for each possible answer presents its own set of problems. If, for example, the factors required to turn a soul away from delusion and towards emancipation have been eternally present in that soul in some potential form, then we must seek the crucial external causes, which bring those potentialities into a manifest state. Can the soul, moreover, in any way influence the appearance of such "efficient causes", or does it remain totally at their mercy, languishing helplessly in bondage until some force beyond its control brings them into play?'

The Theistic solution:

Most Indian traditions, with the notable exception of the Advaita Vedānta, have dealt with these problems by recourse to a theistic doctrine; the intervention of some divine agency is here seen to provide the "helping hand" that lifts human souls from the mire of transmigration. This divine grace is not in any way subject to human influence; even the ability to engage in devotional practices (*bhakti*) is considered a gift from the Lord⁴³. Grace can be neither compelled nor rejected; hence the soul's emancipation is completely out of its own hands. While the workings of grace are shrouded in mystery the result produced thereby is said to be perfectly clear: the soul's eyes are opened, truth is perceived, and one enters upon the path of emancipation. A theistic point of view deals well with the question of how a soul can suddenly turn away from an eternity of ignorance; the totally external nature of grace seems in some way to "explain" such an apparently arbitrary event. For the non-

Vedic Śramaṇa traditions, however, the theory of divine intervention generated even more logical problems than it solved. The agent of grace, it was said, would have to be a special sort of being unlike all other living things in that it has been forever free of bondage.⁴⁴ But how could an unbound being ever come into contact with the world of *saṃsāra*-or influence it-since such actions are by definition limited to the embodied state?⁴⁵ If it is admitted, moreover, that even a single being can exist outside the framework of *kārmic* entrapment, that same possibility must be admitted for any number of other beings as well. Thus one would be driven into the theory that all souls are in reality unbound, and that we must understand “bondage” as illusory.⁴⁶ But, if this is so, if bondage is unreal, then why is there the experience of suffering?

The Fatalist Solution:

A radical alternative to theism was propounded by the Śramaṇa school known as Ājīvika, whose most influential teacher was the rather notorious Makkhali Gośāla. The Ājīvikas held that a soul could suddenly escape from bondage because the extent of its time therein was specifically predetermined; it simply passed through a linear series of births whose point of termination was absolutely fixed. The precise doctrines of this sect have not come down to us; We have only the descriptions provided by rival school, such as the following passage from the Buddhist *Dīghanikāya*, “There is no cause, either ultimate or remote, for the depravity of beings; they become depraved without reason and without cause. There is no cause, either proximate or remote, for the rectitude of beings; they become pure without reason and without cause. The attainment of any given condition, of any character, does not depend, on one’s own acts, or on the acts of another, or on human effort. There is no such thing as power, energy, human strength or human vigor. All animals, all creatures (with one, two or more senses), all beings (produced from eggs or in womb), all souls are without force, power and energy of their own. They are bent this way and that by their fate (*niyati*), by the necessary conditions of the classes to which they belong, by

their individual natures, and it is according to their positions in one or another of the six classes that they experience ease or pain.”⁴⁷

Having wandered in transmigration through eighty-four hundred thousand species (i.e. states of existence), both fools and wise alike shall at last make an end of suffering. Though the wise may hope: “By this virtue or this performance of duty or this penance or this righteousness will I bring to maturity the (inherited) *karma* that is not yet mature,” and though the fool may hope, by the same means, to get gradually rid of *karma* that has matured, neither can do it. The measure of ease and pain cannot be altered in the course of transmigration; there can be neither increase nor decrease thereof, neither excess nor deficiency. Just as when a ball of string is cast forth it will spread out only as far as and no farther than, it is able to unwind, just so shall both fools and wise alike, having wandered in transmigration... make an end of suffering.⁴⁸

The universal process thus described stands in sharp contrast to the beginningless cyclic one perceived by all other Indian School. More important, however, the Ājīvikas contradicted the most dearly held belief of their Śramaṇa counterparts: that all human actions generate appropriate *kārmic* reward or retribution. By postulating real bondage and automatic liberation they overcame several of the philosophical difficulties mentioned above but aroused the vehement antagonism of Buddhists, Jainas and others for whom conduct was directly and intimately related to eventual suffering or salvation.⁴⁹

The Jaina Solution

The First awakening of the predilection for truth-*Samyag darsana*

Perhaps more than any other Indian religious tradition, Jainism is imbued with an emotional commitment to self-reliance. Thus Jainas have found both theistic and fatalist doctrines repugnant, for these doctrines not only negate the

efficacy of the *Tīrthaṅkara*'s path, but they totally deny the soul's ability to influence its own future. Although Jaina philosophers have made much of the burden of *karma*, this burden is not to be constructed as an inescapable unalterable, externally imposed effect.

The soul itself is the material cause (*upādāna-kāraṇa*) of defilement and obscuration, and that its characteristic of infinite energy actively differentiates the *kārmic* matter into appropriate efficient cause (*nimitta^t-kāraṇa*). But the capacities of the soul do not end here. Jainas in fact set forth a total of eight different functions into which the latent characteristic of infinite energy can be directed: *Bandhana*, energy that brings about *kārmic* influx; *saṁkramaṇa*, energy that contributes to *kārmic* differentiation; *udvartana*, energy that delays the time and increases the intensity of *kārmic* fruition; *apavartana*, energy that hastens the time and decreases the intensity of *kārmic* fruition; *udīraṇa*, energy that makes possible the actual event of premature fruition of *karma*; *upaśamana*, energy that temporarily prevents *karmas* from rising to fruition; *nidhatti*, energy that renders *karmas* incapable of all processes except change in fruition of time and intensity; *nikācana*, energy that renders *karmas* incapable of all processes whatsoever. All of this is a far cry from the Ājīvika position that the soul, with every action predetermined and voluntary, can neither prolong nor decrease the *kārmic* influences upon it.⁵⁰

The Idea of capability

Jainas grant the soul great powers of manipulation with regard to the *karmas*. But these powers alone are not considered sufficient to effect the incredible shift from ignorance to spiritual insight that makes eventual emancipation possible. Such an event, we are told, can occur only in the presence of a further element, an extraordinary quality of the soul called "*bhavyatva*." This quality is said to exist within the soul and yet remain totally untouched by the *karmas* also present there. It is a sort of inert catalyst, awaiting the time when it will be activated and thus trigger

on irrevocable redirection of the soul's energy: away from delusion and bondage, towards self-realization and freedom.

The mysterious nature of *bhavyatva* is compounded by the assertion that not all souls possess it. Those, which do not are designated "*abhavya*"- they can never attain emancipation.⁵¹ Later Buddhist schools (the Yogācāra of Vijnānavādins, for example) held a similar view, comparing such unfortunate beings to "rotten seeds" forever incapable of spiritual growth.⁵² The *abhavya* doctrine appears to be tinged with fatalism. Jainas minimize this tendency by stressing that an *abhavya* is able to manipulate *karmas* and may attain births in the higher heavens; only *mokṣa* is denied to him. It is further said in the same vein that even a *bhavya* soul, which has the potential to reach emancipation, will not necessarily realize that potential. The *bhavyatva* can be aroused, thus initiating an irreversible turning of the soul towards emancipation, only when that soul encounters a particular set of outside conditions while being itself sufficiently "ready" to respond to them; such a confluence of external and internal factors may or may not ever take place. Thus the Jainas exclude from their doctrine any notion of automatic emancipation. They must still explain, however, the nature of those conditions – the coming together of which does in fact activate the *bhavyatva* quality.

"Sometime when the soul is relatively less bound and more oriented towards its own well-being, thanks to fluctuations in the ongoing interaction of *vīrya* and *karma*, certain experiences (especially an encounter with a *Jina* or his image, hearing the Jaina teachings or remembering past lives) may bring the *bhavyatva* out of its dormant state and thus initiate the process that leads eventually to emancipation."⁵³ We must bear in mind, however, that for a Jaina-knowledge, bliss, and energy of the soul can never be totally extinguished, whereas *kārmic* influence is subject to complete elimination.



Nathmal Tatia remarks, "There is always a tendency in the soul to run away from the circle of worldly existence. But, this centrifugal tendency is thwarted by a centripetal force that keeps the soul tracing the circumference of the world process. The centripetal force consists in the passions of attraction (*rāga*) and repulsion (*dveṣa*) or rather their root viz. perverted attitude (*mithyātva*) towards truth. The centrifugal tendency is that part of the characteristic potency of the soul which still remains unhindered or unobstructed. It is this centrifugal tendency that ultimately leads the soul to the right path. The problem 'why should this tendency develop into a patent force in one soul, and remain only a dormant virtue in another' is not regarded as needing solution. It is a fact of common experience that different individuals have different degrees of power manifest in them. And this is an ultimate fact of experience incapable of being accounted for by further ultimate facts. The soul, during the course of its eternal wanderings in various forms of existence, sometimes is possessed of an indistinct vision of its goal and feels an impulse from within to realize it. This impulse is the work of the eternal centrifugal tendency."⁵⁴ It is a kind of manifestation of energy, technically known as *yathāpravṛttakāraṇa*.⁵⁵ But generally and almost unanimously the *yathāpravṛttakāraṇa* is identified with the temporary impulse lasting for less than a *muḥūrta* (forty-eight minutes) wherein the soul achieves such purification as causes it to feel uneasiness with the worldly existence.

The *yathāpravṛttakāraṇa* is known as *athapravṛttakāraṇa* or *adhahpravṛttakāraṇa* in the Digambara work,⁵⁶ which was equated to a number of Sanskrit terms expressing different meanings. The *Labdhisāra* distinguishes four stages of the achievement (*labdhi*) of purification before the soul reaches the *adhahpravṛttakāraṇa*. They are: a certain measure of dissociation-cum-subsidence (*kṣayopasāma labdhi*) of the *kārmic* matter, the consequent purification (*viśuddhi labdhi*), the opportunity of getting the instructions of the enlightened sages (*deśana labdhi*), and (*prayogya labdhi*) the reduction of the duration of all the types of

karmans except the *āyuh-karman* to less than *koṭānukoṭi* years as well as the reduction of the intensity of the inauspicious *karmans*. The fifth *labdhi* comprises the three *karaṇas* of which the first is *adhahpravṛttakaraṇa*.⁵⁷ As regards the state of the physical organism of the soul when it is competent to undergo such processes it is said that the organism must be five sensed and possessed of mind as well as it be fully developed. Furthermore, at the time of such processes the soul is possessed of determinate knowledge and anyone of the threefold activities of mind, body and speech. The soul enjoys purification even before the actual setting in of the processes. And on account of the purification, during the *antarmuhūrta* (a period of time less than forty eight minutes) preceding the process of *yathāpravṛttakaraṇa*, the soul binds only such duration as is less than a *koṭānukoṭi* *sagaropama* and binds only the second degree of intensity of inauspicious *karman* while it binds the fourth degree of intensity of the auspicious *karmans*. Similarly, the soul reduces the duration of the already existing *karmans* to less than one *koṭānukoṭi* *sagaropama* years and the fourth degree of intensity of the inauspicious *karmans* to the second degree while increasing the second degree of intensity of the auspicious *karmans* to the fourth. It however, cannot bind the *āyuhkarman* being too pure to do so. Nor can the soul effect reduction of the duration of the already bound *āyuhkarman*, because such reduction is impossibility. This is, as we have said above, called *prāyogya labdhi*.

Yathāpravṛttakaraṇa is not always effective, and so does not always invariably lead to spiritual advancement. But sometimes it is so strong and irresistible that it goads the soul to come to grips with the centripetal force and to weaken it to an appreciable extent in the struggle that ensues. Here the soul is face to face with what is known as *Granthi* or the Gordian knot of intense attachment and repulsion.⁵⁸ If the impulse is strong enough to cut the knot, the soul is successful in the struggle and now bound to be emancipated sooner or later within a limited time. The struggle consists in the two fold processes known as *apūrvakaraṇa* and *anivṛttikaraṇa*.

By the *yathāpravṛttakāraṇa* the soul is confronted with the concentrated force of passions, and the other two *kāraṇas*, enable the soul to overpower and transcend the force. The force of the passions was there from all eternity. But, it is only on some occasions that the soul is feelingly conscious of this force. Such consciousness means coming face to face with the knot. This consciousness is the work of the process called *yathāpravṛttakāraṇa*. During this process the soul undergoes progressive purification every instant, and binds the *kārmic* matter of appreciably less duration. Furthermore, there is increase in the intensity of the bondage of auspicious *karmans* accompanied with the decrease in the intensity of the bondage of inauspicious *karmans*. And as a result the soul gets an indistinct vision of the goal of its tiresome journey. This, we think, is the implication of the conception of *granthi* and the soul's coming face to face with it. Originally the soul lies in a state of spiritual slumber. Gradually it awakens and becomes self-conscious. Moral and spiritual consciousness dawns only when it is sufficiently conscious of a confronted with the force that has eternally been keeping it ensnared and entrapped. But this consciousness alone is not sufficient to enable the soul to overcome the force. A more powerful manifestation of energy is necessary for the purpose. And the souls that lack in this requisite energy fail to fulfil their mission and withdraw before the force. It is only the souls having the requisite energy who can overcome the force. Such souls manifest the requisite energy by way of the two processes of *apūrvakāraṇa* and *anivṛttikāraṇa* at the end of which the soul develops such spiritual strength as is destined to gradually develop and lead it to the final emancipation. In the process of *apūrvakāraṇa*, which like the *yathāpravṛttakāraṇa* lasts only for less than forty-eight minutes, the soul passes through such states, as it never experienced before (*apūrva*). The soul had considerably reduced the duration and intensity of the *karmas* in the process of *yathāpravṛttakāraṇa* and reduces them still further in the *apūrvakāraṇa*. The *kāraṇas* are spiritual impulses that push the soul to fulfil its mission and realize the goal. And this is possible only if the soul can reduce the duration and intensity and also the mass of the *kārmic* matter associated with it. What the soul did automatically without any

moral or spiritual effort until now, it now does consciously with spiritual exertion. During the process of *apūrvakaraṇa* the soul undergoes such purification, as has colossal effect on the duration and intensity of the bondage of new *karmas* as well as the accumulated ones. This is made possible by the following five sub-processes which begin simultaneously from the very first instant of the main process.⁵⁹ Destruction of duration (*sthitighāta*), destruction of intensity (*rasaghāta*), the construction of a complex series (*guṇaśreṇī*) of the groups of *kārmic* atoms, arranged in geometrical progression with an incalculable common ratio, transplanted from the mass of *kārmic* matter that would have come to rise after an *antarmuhūrta* for the sake of their premature exhaustion by fruition and an unprecedented type of bondage of small duration (*apūrva-sthitiBandha*), whose length is much smaller than that of the duration hitherto bound. The soul undergoes yet another sub-process known as transference of *kārmic* matter (*guṇa saṁkrāma*). By this process a portion of the *kārmic* matter of the inauspicious types of *karman* is transferred to some other types of *karma*. The mass of *kārmic* matter thus transferred increases every moment until the end of the *apūrvakaraṇa* process.⁶⁰

There are thus five characteristic sub-processes in the process of *apūrvakaraṇa*. At the end of this process the knot is cut never to appear again. The first process of *yathāpravṛttakarāṇa* leads one face to face with the knot, and the second process of *apūrvakaraṇa* enables one to cross it, while the third process of *anivṛttikaraṇa* leads the soul to the verge of the dawn of the first enlightenment that comes like a flash on account of the absolute subsidence of the *kārmic* matter of the vision-deluding *karman*.⁶¹

The soul undergoes the same five sub-processes, described above, in the process of *anivṛttikaraṇa* also. But, here there occurs a new process called 'antarakarāṇa' where by the soul divides into two parts the *kārmic* matter of the vision-deluding *karman* that was to come into rise after the *anivṛttikaraṇa*. The first of the two parts the soul forces into rise during the last few instants of *anivṛttikaraṇa* while

the rise or the second part is postponed for an *antarmuhūrta* during which no *kārmic* matter of the vision-deluding *karman* is allowed to rise and produce its effect on the soul. Thus at the end of the process of *anivṛttikaraṇa* the vision-deluding *karman* has no effect on the soul for an *antarmuhūrta*. This *antarmuhūrta* is the period when the soul enjoys the first dawn of enlightenment or the spiritual vision, which is technically termed **SAMYAKTVA** or **SAMYAG DARŚANA**.

The revered authors of the scriptures have proclaimed the greatness of this Right conviction. “No jewel is more precious than the jewel of Right conviction, no friend is better than the friend in the form of Right conviction is, no relative is superior to the relative in the form of Right faith and no gain is better than the gain of Right belief.”⁶² All diamonds of the world, nay even all the riches of the world taken jointly will not surpass in esteem and value of ‘Right-faith.’ Nothing in the world can equal ‘Right faith,’ not even the Suzerian kingship. Diamonds, jewels and regal pomp entice a man, make him commit many evil acts and lead him to hell and ruin him in the end, whereas Right faith bestows right vision upon a man; makes him firm on the path of religion and leads him to the reservoir of eternal and inexhaustible bliss. Thus the statement evincing incomparable value of Right faith is valid and worth.

Shri Bhadra Bāhu Swāmi said in *Uvasaggahara*, “Oh Lord Pārśvanātha, Right-faith derived from you far surpasses even the wish-fulfilling tree or gem for, with Right-faith souls acquire emancipation-the immortal status uninterruptedly.”

It is also said, “With Right-faith only various kinds of charities, righteous acts, worships, pilgrimages, ideal conduct of a lay-disciple or observance of any vow grants great rewards.” This means that any religious rite or ceremony must be based on Right faith or conviction without which these rites and ceremonies do not bear any fruit as expected. Securing very scanty reward sometime is not a reward at all as these rites and ceremonies rightly deserve to bestow. Religious conduct is adorned when equipped with Right faith as the lake, the night, the mango tree and the faces are

adorned with lotus, moon, cuckoo and nose respectively. A mansion without foundation, agriculture without rains and an army without its chief cannot serve the purpose, so also conduct devoid of Right faith will not serve the purpose of emancipation.

The spark of Right faith, acquisition of Right faith and the benefits derived from Right faith are very significant landmarks in the history of spiritual progress as it brings about wholesome change in our attitude and turns the entire course of our life towards the final goal of spiritual perfection. The soul, its merit and demerit, rebirth, liberation and its path-these reals are its objects, hence faith in them with right understanding and firm conviction is very useful in the spiritual life.

It is not necessary for a person of faith to have faith in the various mythological descriptions of heaven and hell. One who has faith in the existence of soul, in its good and bad states or births, as also in the possibility of its attaining spiritual perfection is to be regarded as Right faith. Such faith alone is an elixir of life. It is the indispensable provender to the pilgrim on the path of spiritual perfection or liberation. Since the very moment of such acquisition the soul wandering in this endless world of existences certainly achieves emancipation in the maximum period of '*ardhapudgala-parāvartana*' and in the minimum period of '*antaramuhūrta*' having annihilated all the *karmas*.

The dawning of Right faith now brings about a colossal change in the career of the soul. The soul realizes its own nature during the vision, and it does not fall into the darkness that it was in until now. Of course, the vision does not last long. But it leaves such indelible impression on the soul and keeps it above the previous depth of darkness. The soul may again fall in the darkness. But the darkness is never so deep as before, and that even the soul is sure to get rid of it in due course. It is said that on the attainment of the vision the soul attains an insight, which it had never attained before. Even as a person born blind can see the world as it is on the sudden

acquisition of the eyesight so can a soul having experienced the vision can see the truth as it is. Even as a person suffering from long-drawn disease experiences extreme delight on the sudden disappearance of the disease so does a soul eternally bound to the wheel of worldly existence feels spiritual joy on the sudden dawn of *Samyag darśana*.⁶³ This enlightenment is called *aupaśāṃika samyaktva* because it is due to the *upaśāma* (subsidence) of the *karman* that deludes the Right vision. All obstructions to insight are thereby prevented from rising (*udaya*), and the soul instantaneously experiences the glorious vision of reality that is *samyag darśana*. The enlightenment is only temporary and the soul attains such enlightenment on more than one occasion during its spiritual career leading to the final eternal enlightenment.⁶⁴

The significance of *samyag darśana* in the life of the soul is second only to that of attaining *Jinahood* itself. So great is the purity generated by this flash of insight that enormous numbers of *karmas* are driven out of the soul altogether, while future *kārmic* influx is severely limited in both quantity and intensity. Thus it is said that a soul which retains its *samyag darśana* at the time of death will not fall into hell or lower existence. Even more important, it will remain in bondage no longer than the amount of time required to take in and use up half of the available *karmas* in the universe (*ardha-pudgala-parāvartana-kāla*).⁶⁵ While this may seem a tremendous period, it is miniscule by comparison with that already gone through. Moreover, the fact of its finitude constitutes an absolute guarantee of eventual liberation.

During the *samyag-darśana* itself, all vision-deluding *karmas* are suppressed. Thus it would appear that the level of insight attained at this time is identical for all souls. But the specific results that this insight will generate for a given soul are not fixed; they depend upon the type, number and intensity of *karmas* which remained in that soul at the moment of suppression, as well as upon the precise length of time that the insight was maintained.⁶⁶ The first experience of *samyag-darśana* brings the soul to the fourth *gunasthāna*, the state called *samyag-dr̥ṣṭi*. This state is itself not

permanent; nevertheless, even its temporary attainment heralds the soul's irreversible entry unto the path that leads to emancipation.

Jainas believe that the soul now attempts in a number of ways to make the vision a permanent possession. The processes that the soul has to undergo for the purpose are quite analogous to the processes already described with slight variation. Moreover, the processes follow quite easily from an analysis of the conditions of bondage, as already mentioned earlier. There are five conditions of bondage viz., perversity of attitude, non-abstinence, spiritual inertia, passions, and three-fold activities of the mind, body and speech.⁶⁷

The passions are four viz. anger (*krodha*), conceit (*māna*), deceit (*māyā*) and greed (*lobha*) - each of which again are of four types viz., *anantānubandhin-* This type of passion obscures the right vision and leads to 'endless' worldly existence; the second type arrests even the aptitude for partial renunciation (*apratyākhyānavaraṇa*); the third type arrests only the aptitude for complete renunciation (*pratyākhyānivāraṇa*) and lastly, the fourth type afflicts the spiritually advanced soul only occasionally and blocks only the perfect type of conduct (*saṃjvalana*).⁶⁸ There are also nine kinds of quasi-passions viz. laughter, addiction, dissatisfaction, bewailing, fear, disgust, craving for women, men and both the sexes. The quasi passions are so called because they co-exist with the passions and also ignite them.⁶⁹ For the final consummation the soul has to remove all these five conditions i.e. *Mithyātvā*, *Avirati*, *Pramāda*, *Kaṣāya* and *Yoga*. The soul has weakened the hold of the perversity of attitude but has not practised abstinence from evil and immoral deeds. This it has to do by increasing its purity and augmenting its energy for right attitude and Right conduct. Then the soul has to secure immunity from the spiritual inertia. But all this is only preliminary activity. The most important activity for spiritual progress, however, is the conquering of passions. And this is possible only by the repetition of the three fold processes of *yathāpravṛttakarāṇa*, *apūrvakarāṇa*, and *anivṛttikarāṇa*. There are now two ways open for the soul. It may climb up the spiritual ladder by suppressing the

passions or it may climb it up by totally annihilating them. The former mode of spiritual progress is known as *Upasāmas'reṇi* (ladder of subsidence) and the latter as *Kṣapakaṣ'reṇi* (ladder of annihilation). The fifth condition of bondage viz. the three-fold activities, lasts up to the final stage of spiritual ascent, and its absolute elimination is immediately followed by the disembodied emancipation of the soul.

Tatia remarks, "While climbing up the ladder of subsidence, the soul suppresses, by undergoing the three processes of *yathāpravṛttakarāṇa*, etc., the four 'life long' passions at the outset and then the three vision-deluding *karmans*. The soul then attains such purification as enables it to rise up from spiritual inertia. But, the progress is not steady. The soul repeatedly gets up to the stage of spiritual vigour and falls back to the stage of spiritual inertia. It fluctuates between the state of spiritual vigour and the state of spiritual inertia a hundred times before it reaches the state of steady progress through the repetition of the three processes and begins the gradual suppression of the following sub-types of the conduct-deluding (*cāritra-mohanīya*) *karman*: the nine quasi passions; the second, the third and the fourth types of anger; the same three types of conceit; the same three types of deceit; and the second and third types of greed. Then the soul suppresses the fourth type of greed and attains a state where all the twenty-eight sub-types of the deluding *karman* are completely suppressed."⁷⁰ The soul's minimum stay at this stage of absolute suppression of the deluding *karman* is for one instant and the maximum for an *antarmuhūrta*. After this stay the soul invariably falls down to the lower stages on the rise of the suppressed passions. The stronger the rise of the passions, the lower is the fall. A soul can climb up this ladder of subsidence only twice in the same life. But the soul that has climbed up the ladder twice cannot climb up the ladder of annihilation in that life and so cannot attain emancipation in the same life. The soul which has climbed up the ladder of subsidence only once has the chance of climbing up the ladder of annihilation and thus attaining final emancipation in that very life.

The ladder of annihilation (*kṣapakaśreṇī*) also is climbed up in almost the same way. Only the souls encased in a strong body can climb up this ladder. By the three processes the soul annihilates at the outset the four 'lifelong' passions. Then the three sub-types of the vision-deluding *karman* are annihilated. If the individual dies at this stage after the annihilation of the above seven sub-types of *karma*, it has to experience three or four more births before it attains emancipation.⁷¹ Otherwise, the soul proceeds further for the gradual annihilation, by means of the three fold processes, of the second and third types of passions, the nine quasi-passions and the fourth type of anger, conceit and deceit. Then last of all the soul annihilates the fourth type of greed and attains a state where all the sub-types of the deluding *karman* have been annihilated. This is the summit of the ladder of annihilation. The soul is now free from passions and immediately attains omniscience and reaches a stage, which is known as the state of embodied freedom (*Jīvanmukti*).⁷²

Thus even the most brief initial experience of *samyag darsāna* is enormously significant in the spiritual progress of the soul, indeed, it is said that only one who has undergone such an experience should be called "Jaina", for only he has truly entered upon the path that the *Jinas* have followed.

The signs of Awakening:

Suppression or elimination of *karmas* by the soul is purely internal functions, which cannot be perceived either by the person in whom they occur or by others (save the omniscient *Jina*). It may well be asked, then, whether there exist any outward signs that identify one who has experienced *samyag darsāna*. We should perhaps expect certain fruits of this attainment, observable through changes of attitude, thought process, social behavior, and so forth. Jainas have been very concerned with this issue, setting forth in great detail the "new" characteristics of an individual transformed by the true insight. Such externally evident characteristics are called *dravya-samyaktva*, as opposed to the internal *bhāva-samyaktva* states, which they are

time. Thus he will attain eventually to the state of constant self-awareness and purity called *paramātmān*, the highest self.⁷⁴

The definition of *Samyag darsāna* :

“The inclination towards validly determining the nature of thing is *samyag darsāna*” i.e. “*Tattvārthaśraddhānām-samyagdarsānam*.”⁷⁵ “Faith or belief in the nature of reality is Right faith. Belief in the *Tattvas* or the reals as they exist forms the foundation of Jaina faith.”⁷⁶

‘*Tattva*’ is an abstract noun used in general, for ‘*tad*’ is a pronoun. And pronouns are used for all in a general sense. The nature of that is thatness, ‘*Tattvam*’, that is a thing ‘as it is.’ What is meant by ‘of that’? It means ascertaining a substance as it is. That which is ascertained or determined is a substance. The compound ‘*Tattvārtha*’ may be taken in two ways. It may be expanded *tattvena arthah*, and then it means ascertaining substances as they really are, i.e. by their own nature. Otherwise substance is mentioned along with quality, as the two are not distinct from each other. Quality or nature itself is substance. Belief in the ascertainment of things in their true character is Right faith.

Now the word ‘*darsāna*’ is derived from the root ‘*drś*’, the meaning of which is ‘seeing’. Hence the meaning of ‘faith’ is not appropriate. But there is nothing wrong in this, as verbal roots have several meanings. Still how could the wellknown meaning be discarded? Faith in substances ascertained as they really are, is the characteristic of the soul, and it is an effective means of attaining liberation, as it concerns the souls worthy of liberation. But, ‘seeing’ depending on the eyes is common to all living beings and hence it is not appropriate to the attainment of liberation. Pūjyapāda has said in *Sarvārthasiddhi* that if ‘*arthaśraddhānām*’ were employed in the sūtra, then it would imply the several meanings of the word *artha* such as wealth, use, signification, etc. If *Tattvārtha śraddhānam* were used in the

sūtra, it would imply all abstract attributes. For some (the Vaiśeṣikas) define *tattvam* as generality, substanceness, qualitiness and actionness or *Tattvam* is one, which implies that all is one. Some hold the view that all this is 'Puruṣa'. If these be accepted, these are contradicted by direct knowledge and inference. Therefore both *tattva* and *artha* are used in the sūtra in order to preclude these fallacies. Right faith is of two kinds, with attachment and without attachment. The former is characterized by serenity, incessant fear of the miseries of transmigration, compassion, devotion and so on. The latter is concerned with the purity of soul alone.⁷⁷

Right faith arises from innate disposition i.e. 'Nisarga' or by acquisition of knowledge i.e. *Adhigama*. In both instances of Right faith the internal cause is the same, namely the subsidence, destruction or destruction-cum-subsidence of faith deluding *karmas*.⁷⁸ When this internal cause is present, that type of Right faith that arises without teachings is the first variety. That, which arises on the basis of knowledge of souls etc. acquired by the teachings of others is the second variety of Right faith. It has been mentioned that belief in 'Tattvārtha' is Right faith. But what is *Tattva*? The Indian philosophical literature has made an exhaustive study of the concept of *Tattva*. *Tattva* comes from the word *tat* and *tat* is a Sanskrit pronoun. By the suffix of the word *tva* it connotes the meaning of this (*tasya bhāvaḥ Tattvam*).

From the practical point of view, *tattva* refers to the existing status (*vāstavika sthiti*), the essence (*sāravastu*) and the summary (*sārāṁśā*) of a thing. In the philosophical thought the common sense point of view of *tattva* is accepted but transcended and given a richer content from the ultimate point of view. It means the nature of the substance, pure principle or the ultimate principle.⁷⁹

In the Vedic literature, *Brahman* and *Paramātman* have been referred to as *tattva*. In the Sāṅkhya thought the first principle of the universe is described as *tattva*. The Cārvāka philosophy has also accepted the first principles. It says that earth

(*prthvī*), water (*jala*), air (*vāyu*) and fire (*agni*) are the four first principles of the universe.⁸⁰

Different schools of philosophy have given the description of the *tattva* from different points of view. But all of them emphasize that the *tattva* is very important in life. The life and thought are intimately connected with each other, and they cannot be separated. They, also emphasize that without the first principles or *tattva*, life cannot be dynamic, it would be still. So to isolate the contemplation of the first principles from the process of life could be to deny the reality of the *ātman*.

In Jaina thought the concept of *tattva* has been considered from two aspects: *ṣaḍdravya* aspect (the six substances) and seven *tattvas* or nine *padārthas*. The terms *dravya*, *tattva* and *padārtha* are sometime considered as equivalent. In Jaina Metaphysics the terms *sat*, *sattva*, *tattva*, *tattvārtha*, *artha*, *padārtha* and *dravya* have been used in various contexts as equivalent terms. However, these terms have their variations of uses. Ācārya Umāsvāti in his *Tattvārthasūtra* has used the words *tattvārtha*, *ṣaṭ* and *dravya* in a similar way, in the context while referring to substance. These concepts have only linguistic variations, but there is no difference between the uses of the words conceptually. Ācārya Nemicaṇḍra has mentioned a dichotomous division of the *tattva* in to '*jīva*' and '*ajīva*' (living and non-living) as *dravyas*. The universe is constituted of these two fundamental substances.

The questions regarding the number of the *tattvas* has been answered by the Jaina philosophers in different ways in different contextual references. There are three fundamental approaches to this problem. From the point of view of the cosmic order, it can be said that the universe consists of two fundamental principles: *Jīva* (living substance) and *Ajīva* (non-living substance). From ontological point of view, with the element of the spiritual considerations, we can say that there are seven *Tattvas*: *Jīva*, *Ajīva*, *Āśrava*, *Bandha*, *Saṁvara*, *Nirjarā* and *Mokṣa*. If we include the ethical and religious overtones to these considerations, we have nine principles, which

include the seven principles mentioned above and two more are added i.e. *Pāpa* and *Punya*. In the philosophical literature there appears to be a general agreement on the usage of the second tradition of looking at reality from metaphysical and spiritual points of view and they have given seven principles. In the āgama literature, the third tradition is used. The *Bhagavatī*, *Prajñāpana*, *Uttarādhyaṇasūtra* have mentioned nine principles.⁸¹ The *Sthānāṅga* mentioned two – fold classification: *Jīva* and *Ajīva*.⁸² Ācārya Umāsvāti has included, in the *Tattvārthasūtra*, the principles of *Punya* (merit) and *Pāpa* (demerit) in the principles of *Āśrava* or *Bandha* and mentioned the seven distinctions of the *Tattvas* (principles).⁸³ Ācārya Malaya giri has followed the order of the principles as given by Ācārya Umāsvāti, in his commentary on the *Prajñāpana*.⁸⁴

Why the *Jīva dravya* has been given the first place and other *dravyas* are mentioned later? *Jīva dravya* is fundamental for the following reasons although other principles are equally important. The essence of *jīva* is consciousness. As such, *jīva* knows, it experiences the modes of *pudgala*. It experiences the fruits of good and bad *karmas*. And also it has a craving for the realization of the self. The principle of *ajīva* is useful for the soul to realize the highest end of *Mokṣa*. It is like the ladder with the help of which, we can ascend. Similarly, the external world (*ajīva*) is a canvas on which the activities of the *jīva* are to be developed. In this sense, *ajīva* is the next category in importance of the seven *tattvas*. *Jīva* in contact with *ajīva* will bring about the influx of *karma* (*āśrava*) and *bandha* (the bondage). Therefore in some āgamic books, *punya* and *pāpa* have been mentioned before the categories of *āśrava* and *bandha*; and in some books they have been included after the categories of *āśrava* and *bandha*. The separation of *jīva* and *pudgala* leads to *Mokṣa*. When the *kārmic* particles are entirely removed from the *jīva*, *Mokṣa* is possible. The order of the principles in many works has been *Saṁvara*, *Nirjarā*, *Bandha* and *Mokṣa*.

From the spiritual point of view *Tattvas* can be classified into three forms :

- (1) *Tattvas* which are to be known (*Jñeya*),
- (2) Those *Tattvas* that should be discarded (*heya*),
- (3) Those *Tattva* that should be accepted (*upādeya*).

Jīva and *Ajīva* are principles, which need to be understood in the right way, otherwise, he would not be able to develop self-control. *Āśrava*, *Punya* and *Pāpa* will bring the bondage (*bandha*) and they have to be discarded. *Samvara* and *Nirjarā* are the means for the realisation of *Mokṣa*; so they should be accepted. In this sense, *Jīva* and *Ajīva* are *jñeya* (worthy to be known), *Āśrava* (influx of *karma*), *Bandha* (bondage) and *Pāpa* (demerit) are *heya* to be discarded and *Samvara*, *Nirjarā* and *Mokṣa* are *upādeya* (to be pursued); *Punya* considered from a particular point of view may be worthy of being discarded like in the 14th *guṇasthāna*, which is the highest stage. *Punya* and *Pāpa* have no relevance in that stage. From the 11th to 13th stages of *guṇasthānas*, it is only knowable (*jñeya*) and in other *guṇasthānas*, the seeker after truth is in need of the *Punya* because with the help of it he will tread his way to self-realisation.

Jīva is formless. *Mokṣa* is also formless. There are five types of *Ajīva* category: *Dharma*, *Adharma*, *Ākāśa*, *Kāla* and *Pudgala*. *Dharma*, *Adharma*, *Ākāśa* and *Kāla* are formless (*arūpī*). *Pudgala* (matter) has form. The modes of *Pudgala* can be found in the forms of *karma*, *Āśrava*, *Bandha*, *Punya* and *Pāpa*. Those, which have form, are characterised by the qualities of *varṇa* (colour), *gandha* (smell) *rasa* (taste) and *sparsā* (touch). That which is characterized by the absence of these qualities is formless (*arūpi*).

Jīva, *pudgala*, *dharma*, *adharma* and *ākāśa* are called *astikāyas* because they have three-dimensional extensions, but *kāla* (time) is not considered as *astikāya*, because it is not multi-dimensional. It has only linear dimension.

JĪVA TATTVA: In the philosophical discussions about the nature of the soul, several views have been presented which mention the nature of the soul in the materialistic

and the idealistic strain. Some have said that the soul is composition of matter.⁸⁵ Some identify it with an aspect of prakṛti.⁸⁶ Some make the soul the essence of life (*prāṇa*) and still others give an idealistic picture of the soul as a person (*puruṣa*).⁸⁷

“Jaina theory of soul is prominent and it has a special contribution to make to the theories of souls propounded in Indian thought. The reasons for this are two fold: (1) Jaina view is based on rationalistic ground and is very much amenable to reason, and (2) The Jaina theory of self has already established itself by the time of the 23rd Tīrthaṅkara Pārśvanātha in the 8th Century B.C. The theory crystallized during that period has largely remained the same in its core. Pt. Sukhlal says that Jaina tradition is first and foremost among those who believe that there are infinite number of independent souls which are all pure and perfect in their original nature.”⁸⁸ Dr. Hermann Jacobi suggests that the Jainas have arrived “at their concept of soul, not through the search after the self, the self-existing unchangeable principle in the ever changing world of phenomena, but through the perception of life. For the most general Jaina term for soul is life (*jīva*) which is identical with self (*aya-ātman*).”⁸⁹

According to Nemicandra the author of *Dravya Saṁgraha*, “*Jīva* is characterized by *Upayoga*, is formless and an agent, has the same extent as its own body, is the enjoyer (of the fruits of *karma*), exist in *saṁsāra*, is *siddha* and has a characteristic upward motion.”⁹⁰ According to *Vyavahāra naya*, that is called *jīva*, which is possessed of four *prāṇas* viz. *Indriya Prāṇa* (the senses of touch, taste, smell, sight and hearing) *Bala Prāṇa* (powers of mind, body and speech) *Āyu Prāṇa* is the possession of the allotted span of life during which the *jīva* has to sustain a particular bodily form and *Āna-Prāṇa* (respiration) gives the power of respiration. And according to *niscāya naya* that which has consciousness is called *jīva*.⁹¹ Thus from the *Vyavāhara naya*, we regard *jīva* to possess a period of life, during which its characteristics are respiration and the employment of the five senses and the three

forces of thought, word and action. But from the realistic point of view or *Niścāya-naya*, *jīva* is distinguished by its own great quality, viz. consciousness.⁹²

The fundamental characteristic of *jīva* is '*Upayoga*'. Kundakunda mentions in *Pravacanśāra*, "Consciousness and *Upayoga* as the constituents of the soul."⁹³ Devanandī says, "*Upayoga* means a soul's conscious manifestation in the presence of external and internal causes."⁹⁴ *Upayoga* and consciousness are the two sides of the same entity. *Upayoga* stands for consciousness as a function, while consciousness may be taken to be an element in the structure of the soul. Consciousness may be interpreted both as a structure and a function but *Upayoga* refers to the functional side only.

To sum up according to Jaina tradition the nature of soul may be described as:

- As time is beginningless, endless and indestructible so is *jīva*, which is beginningless and indestructible. It is eternal. From the point of view of substance the nature of *jīva* is pure and perfect and the same in all three phases of time – past, present and future. From the point of view of modification *jīva* is non eternal because it undergoes various forms of empirical modification. Therefore *jīva* is eternal but *jīva*, as an empirical individual is not eternal. Regarding the discription of empirical self we can say though flower and its fragrance are related as it seems the relation between the soul and body, but the real position of the soul is like a bird in cage. It can become independent of body. It is the same although it wanders about in the wheel of *saṁsāra*, in the four forms of existence. It cannot be seen by the eyes yet we can know the existence of the self through the attributes of knowledge just as the fragrance of flower can be experienced by smell and not by sight. *Jīva* through its activity in the empirical world accumulates mnemonic traces (*saṁskāra*) and through the *saṁskāra*, a subtle body (*sūkṣmaśarīra*) constituted of material particles. This is called *pudgalikaśarīra*. When the soul gives up one body and enters another in the next life the *sūkṣma-sarīra* will be there with it, with the load of mnemonic traces of previous life.⁹⁵ All *jīvas* have the same qualities and capacity of development, yet

each *jīva* develops in different ways owing to several factors like the *puruṣārtha* and other causes. There is nowhere in the world, a place where subtle bodied and gross-bodied souls are not present.

Jainism believes that each body possesses a different soul and hence there are many souls. It is also held that one body can be occupied by more than one soul but one soul cannot occupy more than one body. Just as it is not possible to decide whether the egg is prior or the hen, so also it is not possible to determine the priority or otherwise of *jīva* and *karma*. Both of them co-exist from beginningless time.

Jīva is a source of different forms of energy like knowledge energy (*gñāna-sākti*), the energy of power (*vīrya sākti*) and will power (*saṁkalpa sākti*).⁹⁶ All these attributes infinite intuition, infinite knowledge, infinite power and infinite bliss are inherent in every soul. Mundane souls are not perfect because their knowledge energy, etc are found to be restricted. They are not perfectly free to enjoy complete knowledge and unrestricted bliss. They are infected by something foreign which veils their natural faculties. This foreign element is known as *karma*. When the soul becomes free from the *karmas* it becomes the supreme soul.⁹⁷

The pure soul is free from the activities of mind, body and speech. It is conflictless, detached, formless, substratumless, dispassionate, blemishless, fearless and free from delusion.⁹⁸ This is the stage of final liberation when the vibrations of the holy body cease, as the yoga of mind, body and speech are discarded. This is the stage of *siddha* - a stage of transcendental perfection. The omniscient lord of this stage is one who has fully stopped the influx of *karmas* after having destroyed the existing ones and who has put an end to vibratory activity.⁹⁹ The soul has attained its true state of blissfulness, which is everlasting. The soul abides at the summit of the universe, having been fully liberated. The abode is called *siddhaśilā*; where the fully liberated souls are in purity and peace.

AJĪVATATTVA: The body in which there is no cognizing substance experiencing pleasure and pain is the *Ajīva* (non-living substance).¹⁰⁰ *Ajīva* is of two kinds: *rūpi ajīva* (with form) and *arupi ajīva* (formless).¹⁰¹ *Pudgala* has form. The other four substances *Dharma*, *Adharma*, *Ākāśa* and *Kāla* are *arūpi* (formless). In the *Āgama* literature the substances having form have been called “*mūrta*” while those substances which have no form are called “*amūrta*.” The five *ajīva* elements are:

Dharmāstikāya: Of the six *dravyas*, *jīva* and *pudgala* have the capacity of movement. The other four *dravyas* are having no motion. In Jainism, *jīva* and *pudgala* have been considered to be both *gatisīla* (having movement) and *sthitiśīla* (being stationary) - and for this kind of movement they have “a medium of motion and that is the principle of *Dharma*; and *Adharma* is the principle of rest. These two are the functional principles.”¹⁰² All the activities and movement of the *jīva* in both physiological and psychological sense like physical movement and mental states, are due to principle of motion. It is formless and therefore it has neither the attribute of the physical objects nor the attributes of mental states. *Dharmāstikāya* is one and whole and does not appear as parts. It pervades the entire universe and there is no place in the universe in which it is absent.

Adharmāstikāya: It is necessary for explaining rest and a static state of objects. *Adharma* is the principle of rest and pervades the entire universe. It is whole and non-discrete. As the sesamum oil pervades the entire grain of sesamum so also the principle of *Adharma* pervades the entire *lokākāśa* (the universe).

Ākāśāstikāya: It accommodates *jīva*, *pudgala*, *dharma*, *adharma* and *kāla*. It is the basis of all *dravyas* and therefore it has a special function.¹⁰³ *Ākāśa* is divided into two parts: *Lokākāśa* (the limited universe i.e. the world) and *Alokākāśa* (the limitless beyond). That part of *ākāśa* where substances like *jīva*, *pudgala*, *dharma*, *adharma* and *Kāla* exist; are called *Lokākāśa* and the beyond is called

Alokākāśa. *Ākāśa* is one and formless, it is all pervading and even in the *Lokākāśa* and *Alokākāśa*, there is no distinction in substance.

Kāla: Jaina philosophers have presented two prominent views regarding the nature of *kāla* (Time). According to one view, *kāla* is considered to be the mode of substances of *jīva* and *ajīva*. It is considered to be an independent element. In the Āgama literature, there is the mention of both the views in *Bhagavatī*,¹⁰⁴ *Uttarādhyaṇa*,¹⁰⁵ *Jīvābhigama*,¹⁰⁶ and *Prajñāpāna*.¹⁰⁷ Later Ācāryas Umāsvāti,¹⁰⁸ Siddhasena Divākara¹⁰⁹, Jinabhadragāṇi,¹¹⁰ Haribhadrāsūri,¹¹¹ Ācārya Hemachandra,¹¹² Upādhyāya Yaśovijaya,¹¹³ Vinayavijaya,¹¹⁴ Devachandra,¹¹⁵ and other Śvetāmbara Ācāryas have mentioned both the views. Digambara Ācāryas like Kundakunda,¹¹⁶ Pūjyapāda,¹¹⁷ Akalaṅkadeva,¹¹⁸ and Vidyānanda¹¹⁹ have mentioned that *kāla* is an independent substance. It is of the nature of the 'anu.' It has no magnitude; therefore it has no *kāyatva*. It is not an *astikāya*. It is non-dimensional. The time series are always in forward direction (*ūrdhva pracaya*). It is a linear series.¹²⁰ Time-span is considered to be uni-dimensional. All the divisions from *samaya* to *pudgala-parāvartana* are made of the *addhakāla*.¹²¹ The minutest division of *kāla* is *samaya*. It is indivisible. It can be described on the analogy of a hole in the *Kamalapatra*. If the 100 petals of lotus are kept one over another and if one is to pierce a needle so as to penetrate all the petals, it may appear that all of them have been penetrated simultaneously. But this does not happen. Every petal is pierced successively within the minutest fraction of time and that *samaya* which ^{the needle} takes to pierce one petal is the unit. We may now mention the conventional measurement of time for the purpose of human activities from *samaya*, the smallest unit, to the largest unit of *anantakāla cakra*.

The indivisible minutest fraction of time-one *samaya*.

Infinite number of *samayas*-one *āvalikā*;

256 *āvalikās* -one *kṣullaka bhāva* (the shortest life span)

2223 (1229/3773) *āvalikas*- one breath (inhaling and exhaling)

4446 (2458/3773) *āvalikas* -one *prāṇa*

Sādhika 17 *kṣullaka bhāva* or-one breath

7 *prāṇas*-one *stoka*

7 *stoka*-One *lava*

38(1/2) *lava*-One *ghaṭī* (24 minutes)

77 *lavas*-one *muhūrta* (48 minutes)

30 *muhūrta*-one day and a night

15 days-fortnight (one *pakṣa*)

2 *pakṣas*-one month (*māsa*)

2 *māsa*-One *ṛtu* (season)

3 *ṛtu*-One *ayana*

2 *ayana*-One year

5 year⁵-One *Yuga*.

70 crores + crores, 56 lakhs crore years-one *pūrva*.

Innumerable years-one *Palyopama*

10 crore x crore *Palyopama*-one *Sāgara*

20 crore x crore *Sāgara*-one *kālacakra*

Anantakālacakra-One *pudgala Parāṇvartana*.¹²²

Pudgala: The scientists call it matter and the Nyāya-Vaiśeṣikas call it the physical universe (*jaḍa*); the Jainas call it *pudgala*. The substance which has the characteristic of constantly integrating and disintegrating i.e. forming and separating is called *Pudgala*.¹²³ *Tattvārtha* *rājavārtika*,¹²⁴ *Tattvārthavṛtti* of Siddhasena,¹²⁴ Dhavala¹²⁶ and the *Harivaṃśapurāṇa*¹²⁷ have stated that due to the characteristic of integration and disintegration, the substance *pudgala* is considered to be matter. *Pudgala* is that substance which can be divided and also combined. *Pudgala* has the attributes such as *sparsā* (touch), *rasa* (taste), *gandha* (smell) and *varṇa* (colour).¹²⁸ *Pudgala* is a

substance and it is of four divisions: aggregate (*skandha*), aggregate occupying space (*skandha deśa*), aggregate occupying limited space (*skandha pradeśa*) and atoms (*paramāṇu*).¹²⁹ Ācārya Nemicaṇḍra has pointed out that matter is responsible for the production of the body. *Audārika śarīra* is due to *audārika vargaṇas* (cluster of paramāṇus). *Vaikriya śarīra* is formed by *vaikriya vargaṇas*. Similarly *Āhāraka śarīra* is formed by *āhāraka vargaṇas*. We can describe the *Śvāsochhṛvāsa* (breathing) based on *āhāraka vargaṇas* in the same way. *Taijasa*-body is formed due to *taijasa vargaṇas*. The same can be said about *bhāṣa* and *manas* and they are formed by the respective *vargaṇas* (fine particles of matter).¹³⁰

In short, a *saṃsāri jīva* is very closely associated with various forms as in the form of gross bodies and the subtle body and in the mental functions. In this sense, we can say matter has a tremendous influence on the functions of the *jīva* and the formation of the universe as such.

PUNYA and PĀPA: *Punya* is auspicious *karma*; *pudgala* and *pāpa* ^{are} inauspicious *karma-pudgalas*. Both are *ajīvatattva*. The *Punya* and *Pāpa*, only means that the *karma-pudgalas* which are attracted by the psychological, physiological and vocal tendencies of *ātman* and are connected with *jīva*; if they are auspicious, they are *punya* and if inauspicious, they are *pāpa*. From the spiritual point of view, merit and demerits both are bondages. Indian thinkers have widely discussed these merits and demerits. Mīmāṃsakas gave too much force to acquire merits. They regarded *punya* as the aim of life. But Jain philosophy, by the different points of view, regarded *punya* as abandonable, knowable and acceptable. From the noumenal point of view, both are abandonable. Merit is charming while demerit is reverse to it, i.e. uncharming. Merit is golden fetter while demerit is iron fetter. But golden fetters also bind the *ātman*, as do iron-fetters. To realise emancipation both are to be discarded.

ĀŚRAVA : The *Āśrava*, in Jain Āgamas and philosophy is defined thus—"The thoughts, words and activities, by which the *pudgalas* of *karman*-^a*vargaṇas* flow-in, to

get connected with *ātma-pradeśas*, is *Āśrava*.¹³¹ *Ātman* and *pudgala*, both are of opposite nature. The qualities of *ātman* are knowledge, consciousness and bliss; while that of *pudgala* are - touch, taste, smell and colour. Until and unless *ātman* remains in his own self nature, *karmas* do not inflow; but as soon as *ātman*, due to delusion, attracts towards other objects, *karmas* flow-in. The five types of *āśrava* are - *mithyātva* (wrong-belief), *avirati* (vowlessness), *pramāda* (negligence), *kaṣāya* (passion) and *yoga* (psycho-physical activities). The thoughts of *ātman* by which *karmas* flow-in, is called *bhāvāśrava*, and flowing – in of *kārmic* matter is *dravyāśrava*.

Professor Jacobi holds the view that “all the three words *Āśrava*, *Samvara* and *Nirjarā* are as old as Jainism itself. *Buddhas* have borrowed the word *Āśrava* from Jainas, which is the most important among all the three.”¹³²

SAMVARA and NIRJARĀ: To check the influx (*āśrava*) is *Samvara*. Its main function is to check the impure activities of *ātman*, which are due to attachment and aversion. On account of *samvara* new *karmas* do not come and contact the *ātma-pradeśas*. They are of two types: *Dravya-samvara* (material check-up of influx) means the checking up of receiving the *karma-pudgalas* and *bhāva-samvara* (thought check-up of influx) includes to give up those activities which cause the circle of life and death, and to indulge in spiritual *suddhopayoga* (natural conscious attentiveness). So, *samiti* (vigilance), *guṇti* (self-restraint) etc, are regarded as *bhāva-samvara*.

Nirjarā means the annihilation of the *karmas*. *Samvara* stops the inflow of new *karmas* while *nirjarā* means the destruction of previously bound *karmas*. According to *Dvādaśānupīkṣā*, *nirjarā* means the separation of *karma-vargaṇas* from *ātma-pradeśas*.¹³³ Umāswāti says in his *Tattvārthabhāṣya*, being ripened by penances, etc., the separation of *karmas* is called *nirjarā*.¹³⁴ *Nirjarā* is of two kinds, viz., the shedding of *karmas* on account of *vrata* (vows), etc., is called *sakāma nirjarā* and the annihilation of *karmic* matter which ripen itself is *akāma nirjarā*.¹³⁵

Souls having Right faith can do *sakāma nirjarā*; while the souls deluded in wrong faith cannot do it. The veils of *karmas* are destroyed by penances. So the penances are also regarded as *nirjarā*.¹³⁶ As the fire has no distinctions, while we consider its nature, but due to instrumental causes, it has distinctions, like wood-fire, stone-fire, etc. So also *nirjarā* is one, from the point of view of its nature; but due to instrumental causes it is divided in twelve types.¹³⁷ Out of twelve types six are external penances and other six are internal austerities. Jaina description of *tapas* does not merely refer to the physical austerity, but it has also reference to mental austerity, which consists of control and practice of mental states and events, which lead to the purity of the mind and soul.

BANDHA: The association of two things with each other is called *Bandha*. There are two types of *bandha*: The *kārmic* particles coming in contact with the soul and creating the veil of obscurations is called the *Dravya bandha* (the association or contact of the material thing). The psychic states accompanying the physical activity and also those psychic states which are the causes of the physical activity and which come together and vitiate the *kārmic* particles associated with a soul is *Bhāva bandha*. These two are complementary to each other and the one is intimately connected with each other. *Bandha* has been distinguished into four types such as: *prakṛti bandha* (nature of *karma*) *sthiti bandha* (state and the limitation of the *kārmic* particles with the soul) *anubhāga bandha* (the intensity of the experience of *karma*) *pradeśa bandha* (aggregate of *kārmic* particles associated with the soul). *Bandha* is of two types: *śubha bandha* (auspicious bondage) brings in merit and *aśubha bandha* (inauspicious bondage) brings in demerit. As long as *karma* does not fructify in the form of an effect, it remains potential, and it is called the *sattā* state of *karma*. The moment the *karma* fructifies, merit and demerit flow in. The potential form of *karma* is *bandha* and the fruition of *karma* refers to the acquisition of merit and demerit.

MOKṢA: When the *Ātman* is freed from all bondage of *karma* and has passed for ever beyond the possibility of rebirth, it is said to have attained *mokṣa* or complete

deliverance. *Mokṣa* is the highest ideal of Indian philosophy. Sri Aurobindo considers the concept of *mokṣa* as the central point of Indian thought. This is the distinguishing feature of Indian thought. In the description of the *puruṣārtha*, *mokṣa* is considered to be the supreme. *Mokṣa* is the highest ideal to be achieved and *Dharma* (righteousness) is the means of achieving this supreme end.¹³⁸ That modification of soul which is the cause of the total destruction of *karmas* is known as *bhāva-mokṣa* and the actual separation of the *kārmic* matter is called *dravya-mokṣa*. After attaining this stage the soul is never bound again. As Umāsvāti says, “A person attains omniscience when first his deluding *karmas* and in the very next moment knowledge-obscuring, vision-obscuring and power-obscuring *karmas* are destroyed. After attaining omniscience the cause of bondage being absent and *nirjarā* being present, a person becomes free from the remaining *karmas*, viz., feeling-producing, age-determining, name-determining and status determining *karmas* in due course and thus being devoid of all kinds of *karmas* attains final liberation.”¹³⁹

A being who has attained *mokṣa* is called a *siddha* or perfected one, and only a human being can directly become a *siddha*. In the state of liberation the soul does not have body, senses and mind altogether. So, bliss or happiness that the liberated experiences is not conditioned and perverted. It is eternal, infinite and pure. It is indescribable and matchless. All sensual pleasures taken together of all the three worlds are nothing before the highest natural bliss of the liberated.

With *Mokṣa*, the study of nine *Tattvas* ends. Its study is essential for right apprehension of truth. He who is acquainted with these nine principles and has faith in them is perfect in knowledge. He who is ignorant of them cannot be perfect in Right-faith and in Right-knowledge. In *Uttarādhyaṇa sūtra* it is said “Without Right faith in nine categories there is no Right knowledge and without Right knowledge there is no virtuous conduct; without virtuous conduct, there is no annihilation of *karmas* and without annihilation there is no liberation”.¹⁴⁰ In *Bhagavatī Ārādhana* we see the importance of Right faith, “The value of Right faith is much greater than

possessing all the treasures of the three worlds”.¹⁴¹ A person devoid of faith is unfit for adoration and worship. A person having Right faith is one who knows what is to be relinquished and what is to be accomplished. “The basis of righteousness is faith.” If the root of righteousness is eliminated, the fruit of emancipation is impossible.

He who has discovered and is convinced of the truth in the teaching of *Jinas* and developed faith in the reality is known as a *samyag-dr̥ṣṭi jīva*. A spiritually inclined person, when he hears about the pathway to *mokṣa* or about the spiritual varieties that are worthy of rejection or acceptance raises various questions. The following is a brief consideration of *samyag-darśana* made on the basis of the fourteen questions. *Nirdesā* i.e. nature - *samyag-darśana* is of the nature of an inclination towards truth. *Svāmitva* i.e. the state of being authorized - One authorized to attain *samyag-darśana* must be a soul, not a non-soul, for it is a property or state of but the soul. *Sādhana* i.e. cause - The subsidence, the destruction-cum-subsidence and the destruction of the *darśana mohanīya karma* – these three are the internal causes of *samyag-darśana*. On the other hand, its external causes are numerous-e.g. the scriptural knowledge, the sight of an image, etc. *Adhikaraṇa* - The substratum of *samyag-darśana* in a soul. *Sthiti* - The minimum duration of *samyag-darśana* is a period measuring less than a *muhūrta*, its maximum duration is with a beginning but is endless. *Vidhāna* or type - *Samyag-darśana* is of three types based on the *kārmic* patterns. *Sat* or Existence - The property *samyaktva* qua something existent is present in all the souls but its manifestation as such is possible in the worthy souls not in the unworthy ones. *Saṅkhyā* - Number of those who have attained *samyaktva*. Until now infinite souls have attained *samyaktva* and in future the process will continue. *Kṣetra* - Place is the present abode. *Sparsana* - By touching is to be understood the touching of space-units. *Kāla* - When the period of *samyag-darśana* is calculated in the case of one particular soul it turns out to be either a period that is possessed of both a beginning and an end or a period that is possessed of a beginning but of no end. But when the same is calculated in the case of all the souls taken together it ought to be a

period that is possessed of neither a beginning nor an end. *Antara* i.e. interval devoid of *samyag-darśana* is calculated in the case of one particular soul it turns out to be *antarmuhūrta* at the least and *apardhapudgala-parāvarta*¹⁴² at the most. For *samyaktva*, lost once, can be regained after an *antarmuhūrta* at the earliest and if that does not happen it must necessarily be regained by the end of an *apardhapudgalaparāvartana*. *Bhāva* or condition - resulting from the presence or otherwise of *karma*. *Samyaktva* is to be found under three *kārmic* conditions – viz., that resulting from the subsidence of a *karma*, that resulting from its subsidence-cum- destruction, that resulting from its destruction. *Alpabahutva* or the relative numerical strength – of the above three types of *samyaktva* that resulting from subsidence is numerically smallest, for the souls possessed of this type of *samyaktva* are always fewer than those possessed of the other two types. *Samyaktva* resulting from subsidence-cum- destruction is *asaṅkhyāta* times greater than that resulting from subsidence while that resulting from destruction is *ananta* times greater than the former because it characterizes all the souls that have attained *mokṣa* while the number of such souls is *ananta*.

Thus *samyag-darśana* is nothing but predisposition or inclination rooted in the faculty of discrimination and discretion and permeated with faith.

There is a vast difference between faith and blind belief. Faith is invariably accompanied by discrimination. On the other hand, blind belief is always destitute of discrimination, as is suggested by the adjective 'blind' given to belief. When belief is accompanied by discrimination, it is 'faith'. And faith is required to impel us to act accordingly. In this way, there is a very close relation between faith and discrimination. Knowledge, when infused with faith, turns into a unique tonic of spiritual life. Such knowledge is the main ground of spiritual welfare.

The belief in the six substances is not an essential condition of faith or *samyaktva*. Even a person who knows nothing about the six substances, viz.,

Dharmāstikāya (medium of motion), etc., can be or become possessed of faith or *samyaktva* on the strength of his having spiritually beneficial attitude. Those who belong to non-Jaina sects have no knowledge of the substances like *Dharmāstikāya*, etc. Yet, on account of their faith in the existence and energies of the soul, they become noble in character, advance – on the path of non-attachment, and ultimately attain omniscience. This has been accepted by the Jaina tradition.¹⁴³ One who has not even heard the word ‘*Samvara*’, ‘*Āśrava*’, ‘*Nirjarā*’, etc., (*samyagdr̥ṣṭi*, possessed of Right faith), if he is convinced that by following the path of violence, etc., man harms his soul, while by following the path of non-violence, etc., he spiritually elevates and ennobles his soul. Thus faith or *samyag-darsāna* invariably has conviction of a special sort as its essential ingredient.

The firm belief that the soul, though residing in body is different from the body and possesses special qualities not found in the body, and by means of the practice of the proper spiritual discipline can become free from the cycle of births and deaths is called *samyaktva*. It is not that such belief or faith is cherished by followers of a particular religious sect alone to the exclusion of all other sects. In fact, followers of any religious sect that accept soul can entertain it. And whosoever lives strictly in accordance with it and thereby frees himself from the feeling of attachment as also from passions attains liberation.

The philosophy of soul is very deep and serene. Even a person who has no philosophical knowledge of the soul can have *samyaktva*, if he follows the righteous path of non-violence and truth. As a matter of fact, faith in the path of non-violence and truth is identical with faith in soul; or the former is closely related to the latter, one entails the other. And faith in the path of non-violence and truth is the essence of the faith in the seven or nine reals or *tattvas*.

In *Yogaśāstra* Ācārya Hemacandra states that faith means desire for religion.¹⁴⁴ Religion is nothing but path of duty and righteousness. So desire for

religion ultimately means desire to follow that path. Faith or *samyag-darsāna*, being desire-for-religion in this sense alone, can never be confined to a particular religion or sect. The understanding that the practice of religion gives its fruit to practitioner in this very birth is not only right but necessary also. It is natural that a man performing actions befitting hellish life goes to hell after death; and if he performs acts that fit in with the life of an animal or vegetable kingdom, he has no choice but to take birth in that state of existence. Men who possess good conduct here will attain good birth after death. The kind of life man lives in the present birth determines the class in which he will be born after death. The important point that emerges from the above, is that Right faith is the conviction that one should avoid bad behaviour or conduct and practise non-violence, truthfulness, etc. This will bring about wholesome change in our attitude and turn the entire course of our life towards the final goal of spiritual perfection or liberation.

Further it has been said by Nagin J. Shah in his book “Jaina Philosophy and religion” that, it is not that Right faith (inclination or attitude) is gained only through the study of philosophy or scriptures. Any person belonging to any country, caste creed or even if he be dull-witted and illiterate, can gain it, provided his soul, i.e. his heart is soft, compassionate and friendly towards all living beings.¹⁴⁵ Some persons gain it without any help of external conditions like instructions, etc. In other words, in them it manifests itself naturally or spontaneously i.e. through internal contemplative thought or spiritual capacity.

Yā deve devatābuddhir gurau ca gurutāmatih |
Dharme ca Dharmadhīśuddhā samyaktvam idam ucyate ||¹⁴⁶

To regard, with pure intellect, true God as real God, true teacher as real teacher and true religion as real religion is Right faith. In other words, a person possessed of Right faith has the power to discriminate true God from false God, true teacher from false teacher, and true religion from false religion. He can easily identify

true God, true teacher and true religion. It is so because he has no misconceptions, nor preconceived wrong notions regarding them.

Essential characteristics of God:

“That soul who is omniscient, free from all defilements like attachment, aversion, etc., worshipped by all the three worlds and preaches reality as it is, is called God.”¹⁴⁷ God is that soul who has completely removed all the *karmas*. Thus he is not in any way different from the liberated soul. To attain liberation is to attain God-hood. The meaning of the term ‘*Īśvara*’ is ‘Powerful’. So, the term ‘*Īśvara*’ can very well apply to the soul that has become powerful by attaining its perfectly pure nature constituted of four characteristics, viz., infinite knowledge, infinite vision, infinite power and infinite bliss. Thus the undisputable nature of God is constituted of these four qualities. Every living being is essentially pure and has the capacity to fully develop its own nature. In other words, that every creature is God in potentiality and that when thus developed to perfection, this potential God in a living being appears in its true light, i.e., as an omniscient with His four fold infinities.

It is a Jaina doctrine that one who steadily advances on the path of spiritual development and makes right efforts to attain the state of absolute purity, i.e. liberation can well become God. The Jaina thinkers do not maintain that there is only one God. For them, there are many Gods. In spite of this, there are reasons for our regarding them as one. As all the perfected souls possess infinite knowledge, vision, power and bliss, they are absolutely alike. And their absolute likeness is the cause of our considering them to be one as also of our applying the term ‘One’ to them. Again, all the perfected souls are being uniformly formless, as the lights of different lamps. Hence they in their indistinguishable and undifferentiable collective form are viewed as one and consequently the term ‘one’ is applied to them. Liberation is everlasting and endless. The soul that has attained absolute purity on the total removal of all *karmas* never again binds any *karma* and consequently is never born again in this

world. Umāsvāti writes, “When a seed is completely burnt, no sprout is produced from it. Similarly, when the seed of *karma* is burnt the sprout of birth does not grow out of it.”¹⁴⁸

God is not the creator of the world. The Jaina scriptures contend that in the worldly cycle of birth and death, revolving by the force of *karmas*, there can be no place for the creatorship of God, for he is absolutely free from attachment and desires. The laws of nature govern the entire world constituted of the sentient and insentient substances. Pleasure and pain experienced by a living being depends on the *karmas*. The supreme soul (God) with no taint or defilement whatsoever and absolutely free from attachment is neither pleased with some, nor is he displeased with others.

Jaina philosophers say that worship of God is necessary to purify one's own self.¹⁴⁹ It is highly useful and spiritually beneficial to worship God who is absolutely free from attachment and aversion. One should worship such God in order to cleanse one's own self of attachment and aversion – the cause of all miseries. In short, according to Jainas, God is not the creator of the world. For them He is a perfected soul. He is absolutely pure. He has destroyed all passions and removed all impurities. As a result of this, He manifests infinite knowledge, bliss, etc. This is the reason why he is regarded as God. By meditating on his pure qualities, the Jaina reminds himself daily of the possibility of attaining this highest state. He purifies his mind by such contemplation of the pure and strengthens his heart for the uphill journey to liberation. Worship for the Jaina, is not seeking for mercy and pardon but for inspiration and motivation.

Essential characteristics of the teacher:

“The Saints who observe five great vows, viz., non-violence, truth, non-stealing, continence and non-possession are adorned with spiritual quality of calmness and firmly established in equanimity, and preach religion as it is are called

real teachers or ‘Guruḥ’.¹⁵⁰ A man who performs acts beneficial to himself as well as to others is a real saint or *sādhū* or teacher.

Essence of Religion:

“Non-violence, truthfulness, non-stealing, continence and non-possession – these five are held as pure virtues by the followers of all religions.”¹⁵¹ That is, these five are accepted by all as the basic principles. That which saves living beings from falling into lower conditions or miserable states is religion. That which lifts their life from the lower state to the higher one is religion. On account of the removal of traces of the past evil acts, the passions of attachment and aversion become mild, and consequently mental purity is attained, this mental purity is the real Religion. This is the lustre of life. Compassion, friendliness, charity, truthfulness, self-control, renunciation – all these qualities constitute the auspicious light of the internal pure life. Life permeated with such light is called religious life.

Right faith which was gained by regarding real God as real God, real teacher as real teacher and true religion as true religion is either *aupāśamika* or *kṣayopāśamika* or *kṣāyika samyaktva*. Of these three, the *aupāśamika samyaktva* is of a very short duration of an *antarmuhūrta*. A soul capable of attaining liberation can attain this type of *samyaktva* at the most five times before the attainment of liberation. For the first time, on account of the subsidence of four passions of ‘*anantānubandhi*’ types as also on account the subsidence of *darśanamohanīya – karma*, it is attained by a soul afflicted with beginningless *mithyātvā*. After that, it can be attained at the most four times, because before the attainment of liberation one can ascend the ladder of subsidence at the most four times. A living being can attain *kṣayopāśamika-samyaktva* innumerable times. The minimum duration of this type of *samyaktva* is an *antarmuhūrta*, while its maximum duration is a period measuring somewhat more than sixty-six *sāgaropama* years.

Kṣayikā samyaktva once attained never disappears. From the standpoint of an embodied state of the soul possessed of their *samyaktva*, its minimum duration is an *antarmuhūrta* and its maximum duration is a period somewhat more than thirty three *sāgaropama* years.

In *Kṣayopāśamika samyaktva*, there is vision of truth i.e. there is firm faith in truth or in spiritually beneficial fundamental categories. But, it is associated with slight impurity of the form of attachment for one's name or for what one regards as one's own. As for example, he is attached, more to the deity of the temple built by him than to that built by someone else. And of many supreme deities, he is devoted more to one than to others. Again, he has attachment for the external means, forms and rituals of true religion and mistakes true religion for them. He has attachment for a particular spiritual teacher. And equanimity, easily attainable through *samyaktva*, gets somewhat impaired by all this attachment; as a result, *samyaktva* itself is slightly soiled. When this *samyaktva* is associated with doubts about subtle subjects, it is distracted by or confounded with dilemmas. *Aupaśamika* or *kṣayikā samyaktva* is free from such impurities. *Aupaśamika samyaktva* is temporary and lasts for a very short duration of time. On the other hand, *kṣayikā samyaktva* is permanent and endless. Though these two *samyaktvas* are of the nature of pure state of soul, there is a great difference between the two with regard to their duration of time. Of course, as there is a difference between the influence of *upāśama* and that of *kṣaya*, there must be some difference between the visions of faith in truth.

When the soul in the state of *kṣayopāśamika samyaktva* destroys the impure and semi-pure heaps of the *kārmic* particles of *mithyātva-mohanīya karma*¹⁵² and *miśramohanīya karma* respectively and experiences the manifestation of the pure heap of *kārmic* particles of *samyaktva-mohanīya karma*, then that is the last stage of the termination of *kṣayopāśamika samyaktva*. And it is given the name 'Vedak' ('that which experiences'). As soon as there ends the process of experiencing these pure particles, there manifests the *kṣayika samyaktva* on account of the destruction of all

the three heaps, viz. impure, semi-pure and pure. Manifestation of *kṣayikā samyaktva* is regarded as the ladder of destruction. Similarly, total subsidence of the *karma*, which deludes or obscures predilection for or vision of truth results in the manifestation of *aupaśamika samyaktva*; and the manifestation of *aupaśamika samyaktva*, is regarded as the ladder of subsidence.

The essence is that, the attainment of the spiritual good depends solely on the right understanding. That divisions of deluding *karma*, which obscures the natural predilection for truth is called *darśanamohanīya-karma*. The greater the removal of *darśanamohanīya karma*, the greater is the manifestation of the natural predilection for truth. And when *darśanamohanīya-karma* is totally removed, there is the full manifestation of the natural predilection for truth. Even after the manifestation of the natural predilection for truth, a very difficult task of removing the obstructions in the attainment of good conduct remains to be accomplished; it can be successfully endured only with great efforts. But after the manifestation of the natural predilection for truth one will surely accomplish the task sooner or later.

The mind must be freed from eight kinds of pride so as to clear the ground for rise and development of Right faith - pride of family (*kula-mada*), pride of contact and family connections (*jīṭi-mada*), pride of one's own strength (*bala-mada*), pride of beauty (*saundārya-mada*), pride of knowledge (*jñāna-mada*), pride of wealth (*dhana-mada*), pride of authority (*ājñā-mada*) and pride of penance (*tapah-mada*).¹⁵³ All or any one or more of these kinds of pride are likely to disturb the equilibrium of mind, and create likes or dislikes for men and matters. In such a case, the mind cannot be unbiased. The understanding is likely to be erroneous, if not perverted. An inflated notion on any of these grounds is likely to cloud the vision. It is therefore necessary that before right belief could dawn, there should be an effacement of these factors of pride.

Right faith may originate in an individual in the natural course, or as a result of some extraordinary experience, or the study of the scriptures. Any of these and the like causes may lead to or help in the realization of reality. In early stages it may be merely a glimpse of truth, but it is a real and definite glimpse which cements the person's faith. It is a faith, but by no means a blind faith. The *Jina* never asked anybody to take his word for granted, or to believe in him and his teachings blindly. The clarion call of the *Jinas* is: "Rise! Awake! Know thyself! See the truth! Comprehend the Reality! Extricate yourself, O man, from the darkness of ignorance and delusion! You are the master of your own destiny!"¹⁵⁴

Jainism advocates that one should first try to know, comprehend and grasp the nature of reality, of one's own self, of the religious goal and the path leading to that goal, analyse it, examine it, test it, verify it, and then, if satisfied, be convinced of its truth and efficacy. Such a conviction should form the foundation of his or her faith and belief, which would then be worthy of the epithet 'Right'. It depends upon each individual what and how much information, instruction, knowledge or insight he or she needs to have Right faith. There may be some, who are lucky enough to acquire this gift accidentally and intuitively, but it happens to one in a million, and once in a while. The royal road, therefore, is to know, think, be convinced and cultivate the practical aspects of Right faith.

It is by no means an acquisition. It is the first condition, the first essential qualification, for the seeker of Truth, the religious aspirant, who intends to tread upon the path of emancipation. His attitude towards life, his outlook of the world and worldly things, the basis of his relations with others, his conception and assessment of values, all are changed. He becomes an entirely transformed being. This miraculous transformation is evidenced in the person's attitude and behaviour by such tendencies as humility, a sort of detachment from the world, aversion from the pleasures of the flesh, compassion and love for others, faith in the existence and nature of the soul and its liberation, devotion to the adorable ideals, fellow-feeling and criticism or censure

of one's own actions. These tendencies become automatically manifest in a person gifted with *samyag darsana*, and are, as it were, its differentiates. Then, this spiritual jewel is described as possessing eight *aṅgas* (Limbs). The *aṅgas* of *Samyaktva* are noted by Pūjyapāda, Samantabhadra, Cāmuṇḍarāya, Somadeva, and Amṛtacandra: The first limb is called *niḥśaṅkā*, 'Freedom from fear'. This meaning is preferred by Samantabhadra,¹⁵⁵ who sees in it a determination 'rigid as the temper of steel' to follow the path of righteousness, and by Cāmuṇḍarāya, who lists the seven types of fear (*bhaya*):¹⁵⁶ fear of this world (*iha-loka*); fear of the next world (*para-loka*); fear of sickness (*vyādhī*); fear of death (*maraṇa*); fear of being without protection (*agupti*); fear of being without defence (*atrāṇa*); fear of something unexpected (*ākasmika*). Amṛtacandra,¹⁵⁷ however, prefers to interpret *niḥśaṅkā* as freedom from doubt about the truths proclaimed by the *Jina*. Somadeva¹⁵⁸ offers both explanations: doubt, in his view, would mean an inability to choose between one doctrine and another, one vow and another, and one divinity and another. Freedom from doubt, filled with the affirming tendency of *Astikāya*, the individual becomes free of skepticism and perplexity regarding the teachings of the *Jina*. He accepts these teachings without reservation, partly because of his own glimpse into reality and partly because he realizes that a *Jina*, totally omniscient and free of all passions, can preach nothing but the absolute truth. Thus he not only affirms Jaina doctrine but is careful to avoid any 'extremist' ideas whatsoever.

The second limb is called *niḥkāmṣita*, freedom from anticipation. This means that one entertains no desire with regard to future; although he accepts the fact of transmigration, the existence of heavens, and so on, he remains free of any wish to reborn as a highly placed person or as a God. The tranquil disposition resulting from attainment of *samyag darsana* has rendered nearly all his activities wholesome – capable of bringing him to such desirable rebirths; even so, he must transcend the lure of these happy states lest he become interminably bound up in worldly life. Indeed, this quality will eventually carry one beyond desire.

The third limb is called *nirvicikitsā*, freedom from disgust. In this limb a person distinguishes between good and bad, pleasant and unpleasant and so forth, because he has not yet perceived the true relation between substance (*dravya*) and modes (*paryāya*) thus he retains a deep attachment for things which please the senses and an aversion for those which do not. In one who has gained true insight, however, there arises a quality called *nirvicikitsā*, freedom from disgust, which entails overcoming of such dualities. The individual possessed of *nirvicikitsā* will feel no revulsion at the sight of human sickness, insanity, or ugliness. Having gone beyond a merely physical view of beings, he will not find them “better” or “worse”, “delightful” or “disgusting”. Rather, he will view as unpleasant anything that furthers the binding tendencies of *saṁsāra*, while all that tends to carry one away from attachment to the world will be seen as pleasant.

The fourth *aṅga* is *amudhādr̥ṣṭi*, freedom from delusive notions, which refers to the abandonment of three particular types of false beliefs of *Deva* (God), *Guru* (Teacher), *Dharma* (Religion).

Each of the four *aṅgas* discussed above is formulated in a negative sense. The remaining four are stated in a positive manner, designating new attributes of a social nature. The first of this group is *upagūhana* (edification). Samantabhadra¹⁵⁹ defines as the removal of any reproach leveled at the Jaina by ignorant people unable to follow the vows. Cāmuṇḍarāya and Amṛtacandra¹⁶⁰ understand by it the development of one's religious faith by cultivating the ten-fold *yati Dharma*. The second ‘social’ *aṅga* is *sthitikaraṇa*, promoting stability. This involves working to make others more secure in their religious convictions when they are severely shaken; such efforts may take the form of consolation or material aid at the time of calamity, logical persuasion in the face of intellectual doubts, or criticism of the tempting doctrines set forth by other traditions.

Next is *Prabhāvana*,¹⁶¹ illumination, which leads to such positive actions as building temples, erecting *Jina* images, celebrating holy days, distribution of the sacred texts, undertaking pilgrimages to Jaina holy places, and donating money for hospitals, animal shelters and the like. All such activities ‘illuminate’ the Jaina religion to the world, as well as doing good for others. Those who show extreme development of this tendency are thought to be destined for an eventual career as a *Tīrthaṅkara*. The final *āṅga* is *Vāṁsalya* i.e. compassion. This Samantabhadra¹⁶² defines as unfeigned and wholehearted assistance to members of one’s community. Cāmuṇḍarāya¹⁶³ calls it ‘unfeigned affection for the four-fold Jaina community, like that of a cow for its calf, as a result of attachment to the sacred doctrines.’ Somadeva¹⁶⁴ connects with this *āṅga* the qualities of *vaiyāvṛtṭya*, *vinaya*, and *bhakti*. *Vinaya* comprises veneration for all those worthy of respect, and *bhakti* devotion to *Jina*, the spiritual preceptor and the scriptures.

This concludes the Jaina list of ^αfew characteristics evidenced by a person who has reached the fourth *guṇasthāna*, the state of true insight i.e., *Avirata-samyag-dr̥ṣṭi guṇasthāna*. Although, these characteristics indicate a high degree of wisdom, purity, and compassion, they also entail activities, which prolong involvement with the mundane world. Further spiritual development requires voluntary restriction of such activities; so that one may progress beyond the fourth *guṇasthāna*.

Varieties of Right faith:

The revered authors of the scriptures say, “Right faith has one, two, three, four, five and even ten varieties.”¹⁶⁵ Liking for ‘Right entities’ is the proper understanding of matters preached by the Great Lords-*Jinas*. This is one variety of Right faith. Right belief is either inborn or acquired. Inborn belief is natural and acquired one is achieved from the preceptor’s preachings. Right belief can be concrete as well as abstract. General liking for the entities as preached by the Great Lords is concrete or material Right faith, whereas knowing fully well these entities

with proof and reasoning is abstract Right faith. Proof brings about all comprehensive knowledge about a thing and reasoning brings about partial knowledge.

Authors of the scriptures have laid down two varieties of Right faith viz., fundamental (*niścaya*) and practical (*vyavahāra*). Right faith which is purely the product of soul is fundamental and this is practical Right faith which is practiced with faith and knowledge of sixty-seven sub-types elaborated in the succeeding pages.

Varieties known as *Aupaśamika kṣyopāśhamika* and *kṣayikā* are also three varieties already discussed.

Active (*Kāraka*), chosen (*Rochaka*) and inspiring (*Deepak*) are also three types of Right faith wherein “Active Right faith” means insistence on chanting God’s name, observing penances etc; “chosen Right faith” means merely having liking for Right faith without knowing any purpose or illustration laid down in the scriptures; and inspiring Right faith means that Right faith which induces faith in others, without faith being entertained by person who induces it.

If “*sāsvādan*” is added in three varieties beginning with *Aupasamika* etc., then there are thus four varieties. When the soul has no false conviction and no right conviction then it has some inclination (taste) for right conviction. Then the soul is said to reach the second stage named “*sāsvādan-samyagdr̥ṣṭi*”; “*sāsvādana*” means *swāda* i.e., taste or inclination. The worldly soul wanders endlessly entertaining false conviction. A rough and rugged stone in the river tossing here and there finally shapes round in course of time, similarly when this is acting under *anabhogika* type of false-conviction reduces all the seven forms of *karmas* to the extent of infinite-part of *palyopama*, then it is drawn itself much nearer to dense multitude of passions. The activity till the soul is drawn in the vicinity of the fortress of passions is called *Yathāpravṛt̥ti Karana*. When that fortress is exploded then the activity is termed as *Apūṛva Karana*, and when the soul touches right conviction then the activity is called *anivṛt̥ti Karana* as studied earlier.

When “*Vedaka*” is added to the above mentioned four varieties, Right faith has in all five varieties. That is called “*Vedaka* Right faith” through which last folds of *karmas* obstructing Right faith are experienced before “*Kṣayikā* Right faith” is manifested. If these five varieties are sub-divided into “fundamental” and “acquired” varieties then “Right faith” has in all ten varieties. Since *samyaktva* forms the foundation of ethics according to Jainism, the *Uttarādhyayana sūtra*¹⁶⁶ has briefly indicated the sources through which the same could be acquired and cultivated. They are ten in number: *Nisarga* (by birth) - is spontaneous effort of the mind to comprehend the nature of the soul and the other principles. *Upadeśa* (advice) - faith entertained through preachings of the omniscient and worldly preceptors. *Ājñā* (instructive choice) - faith entertained through command passed by great men devoid of passions. *Sūtra* (scriptural choice) - study of the *aṅgas* and other sacred books scriptures are those composed by *Gaṇadharas*. *Beeja* (seed-like choice) - learning through logical inferences from what is known. *Abhigama* (choice for the essence) - choice acquired after studying scriptures extensively. *Vistāra* (extensive) - study of scriptures. *Kriyā* (practice) - the rules of conduct. *Samkṣepa* (choice for brevity) - One who is inclined to choose the main-principle even on hearing small portion of scriptures. *Dharma* (the law of religion) - choice for religion is derived from listening to the discussion about *Tattva* etc. Each one maintained above should be taken as one form or variety of ‘Right faith’.

For actual practice of Right faith in life, knowledge of sixty-seven varieties of Right faith is extremely essential. ‘*Pravacana-sāra*’ refers to these varieties as: four kinds of conviction, three signs of identification, ten forms of discipline, three kinds of purity, five kinds of faults, eight propagators, five ornaments, five kinds of behaviour, six kinds of endeavours, six kinds of exception, six kinds of emotions and six tenets.

Four kinds of conviction :

(a) *Paṛmāṛtha-sanstava* means faith derived from the knowledge of nine *Tattvas*. (b) *Paṛmāṛtha-jñātriṣevana* means servitude of the holder of Right knowledge i.e., serving the preceptor well versed in the knowledge of scriptures. (c) *Vyāpanna-darśani* means to avoid the company of a person who has lost his Right faith. (d) *Kudraṣṭrivarjana* means abandoning the company of a person with false faith.

Three signs of identification :

‘*Liṅga*’ means a sign, a symbol of identification. There are three signs with which one can identify a person holding “Right faith”. First sign or indication is devotion to Holy scriptures, second indication is intense liking for means of observing religious practice and the third indication is serving the preceptor and Gods with all sincerity.

Ten forms of discipline:

One should maintain ten forms of discipline for protection and purity of ‘Right faith.’ By discipline we mean bowing down, showing cordial love, praising the merits, avoiding demerits and avoiding displeasure. This means that if a person desires to honour some one, he should bow down to him and he should express his cordial love for him. These ten personages command respect-(a) *Arhat* (emancipated), (b) *Siddha* (accomplished), (c) *Chaitya* (God’s idol), (d) *Śrūta* (scriptures), (e) *Dharma* (religion), (f) *Sādhu* (monk), (g) *Ācārya* (head of the monk), (h) *Upādhyāya* (second to the *Ācārya*), (i) *Pravacana* (religious discourse), (j) *Darśana* (right belief). Respect for the *Arhat* means respect for ‘*Sīmandhara swāmī*’ and others. Respect for accomplished souls means honouring all the liberated great souls. Respect for idol means respect for lord *Jina*’s idol and respect for the temple wherein such shrines are installed. Visitor of a Jain temple should avoid eighty-four acts of

humiliation (*Aśhātānā*). Such as one should not spit, gamble, quarrel, gargle, abuse anyone, take bath, comb, cut nails, vomit, sleep, cook, play, etc, in a Jaina temple or in front of it. Respect for scriptures means respect for all sacred scriptures. Respect for the religion means respect for the righteous conduct implying partial and total non-attachment. Respect for the monk means respect for those great men with twenty-seven virtues and possessed of total non-attachment. Respect for *Ācārya* means respect for the head of the monks who practices right course of conduct and who inspires others. Respect for *Upādhyāya* is respect for one who teaches all the scriptures and trains people in religious practice. Respect for *pravacana* means respect for entire four-fold Jain community and respect for Right faith means respect for three forms of right conviction.

Three kinds of purity:

For maintaining purity of 'Right faith' there are three kinds of purity. Mental, verbal and physical purity implies contemplating, praising, and bowing respectively the perfected souls like Lord *Jina* and none else even at the peril of death.

Five kinds of faults:

(a) Doubting, (b) Craving, (c) Spurning, (d) Praising false faith and (e) Appreciating the person holding false faith are five faults or blemishes which contaminate 'Right faith.' Having accepted ideal God, ideal preceptor and ideal faith or religion, who would cherish any other fruit after relishing the taste of a fresh and ripe mango!

Eight propagators:

Those great man are called propagators who are capable of propagating the importance of the 'Right faith'. Such propagators have flourished since time immemorial. These propagators may be of eight kinds - (a) Delivering discourses, (b) Discussing religion, (c) Debators, (d) Astrologers, (e) Ascetics, (f) Scholars, (g) Accomplished, (h) Poets.

Five ornaments:

That is an ornament, which beautifies an object. Five objects that beautify 'Right faith' are known as five ornaments (*Bhūṣaṇa*).¹⁶⁷ (a) Firmness - This means strengthening the faith of anyone who is wavering in the Jaina creed or maintaining one's own faith firmly despite the success of adherents of other religions. (b) Conversancy with the Jaina doctrine - This *bhūṣaṇa* is self-explanatory. The great Gods have prescribed various rites for self-purification and self-progress. To show skill in these rites is the second ornament of Right faith. (c) Visiting the holy places (*tīrthas*) - The term *tīrtha* is to be explained either in material sense as the place of birth, consecration, enlightenment and *nirvāṇa* of the Jinas or in a transferred sense as the four-fold Jaina community. Here the word *tīrtha* includes moving to stable places of pilgrimages, Śatruñjaya, Girnar, Mt. Abu, Samat^{med} Sikharji etc. (d) Devotion - This according to Hemacandra can take two forms: *Vinaya* and *vaiyāvṛtṭya*. (e) Good works (*Prabhāvana*) - This term denotes the good works undertaken to spread the Jaina faith and increase the consideration in which it is held. For Somadeva¹⁶⁸ this may take the form of the practice of almsgiving, celebration of festivals, setting up of images, or building of temples. The glory of *Jina*'s teaching, says Samantabhadra,¹⁶⁹ is to be illuminated by removing the darkness of ignorance.

Five characteristics:

They are peace equanimity (*Praśama*), desire for emancipation (*Samvega*), aversion for worldly wanderings (*Nirveda*), compassion (*Anukampā*) and faith (*Astikāya*). The profound changes in consciousness generated by attainment of *samyag-darśana* are accompanied by equally significant transformation of an individual's behaviour pattern. Having come to 'dwell in himself' (*ātmānubhava*),¹⁷⁰ he experiences extraordinary bliss (*Sukha*); this kind of bliss, although far removed from the pure *Sukha* of a *Jina*, is not contaminated by dependence upon the body or psychological states and thus reaches a level hardly

imaginable to an ordinary person. The experience of such a state, coupled with the fact that gross forms of anger, pride, deceitfulness and greed have been rendered inoperative, gives rise to a new quality called *Praśama*.¹⁷¹ One who is endowed with this quality shows great tranquility; he is invariably relaxed and “at peace” with himself, never subject to the fits of anger, devouring greed, and other torments. He is able to comprehend the veils of illusion that have previously obscured the true nature of worldly objects and events; he no longer perceives things as “attractive” or “desirable” but rather he penetrates to the fact that every aspect of life is transitory and mortal.

This realization has a tremendous impact; it fills him with extreme agitation—technically termed as *Samvega*, an inner turmoil that is expressed in the form of strong disenchantment with worldly things. He may at this point still lack the strength required for renunciation; nevertheless, he will never again be drawn to the world as he once was. Thus he leads a seemingly normal life, acting out ordinary societal roles, but is subject to terrific internal conflicts which must sooner or later bring him to some act of renunciation, either partial (taking the vows of a layman) or complete (taking the vows of a monk).

The understanding of bondage that comes with true insight is followed by a strong feeling of identification with all beings, an awareness that they too suffer from such entrapment but remain ignorant of their plight. He understands that all diversity among beings, though real, exists simply on the level of modes (*pariyāya*), fundamentally every living being is capable of attaining omniscience. This awareness of the basic worth of all beings and of one’s kinship with them generates a feeling of great compassion *anukampā* for others, whereas the compassion felt by an ordinary man is tinged with pity or with attachment to its object, *anukampā* is free of such negative aspects; it develops purely from wisdom, from seeing the substance (*dravya*) that underlies visible modes, and it fills the individual with an unselfish desire to inspire other souls towards *mokṣa*. If this urge to bring all formented beings out of

saṃsāra is particularly strong and is cultivated, it may generate those auspicious *karmas* that later confer the status of *Tīrthanikara*. When present to a more moderate degree *anukampā* brings an end to exploitative and destructive behaviour.

‘*Nirveda*’ is aversion or dislike for worldly wanderings from birth to birth. Each such existence comprises of roots of miseries like birth, oldage, sorrow, disease, death, etc., but, unless you are disgusted with all these roots of miseries your intention to get rid of them would not grow very acute and till then you do not become anxious to get rid of these endless cycle of births and deaths. This is the loathing induced in a man of Right faith by contact with the world and its miseries: he will have known the world and found it evil. ‘*Astikāya*’ is firm faith on the Lord’s commands, firm faith on nine-substances, unflinching devotion for God, preceptor and religion. In the absence of such faith ‘Right faith’ is not possible.

Six kinds of Endeavours:

A man with Right faith has to make constant endeavours efforts. These are of six kinds. (a-b) One should not offer homage to God, worshipped by the followers of other religion. One should not worship them. (c-d) One should not give in charities for the Gods accepted by the followers of other religions, under the notion of deserving recipients. One should not offer them gifts. (e-f) One should not talk with the followers of other religions and one should not continue protracted talks with them.

Six exceptions:

As law has exceptions, every religious vow also has certain exceptions. These exceptions taint the Right-faith but do not destroy it. (a) *Rājābhiyoga* (state order) - If one has to act even against one’s will under state order then ‘Right faith’ is not violated. (b) *Gaṇābhiyoga* (mass-will) - If one is compelled to act against one’s will under desire of the mass of people then one’s Right faith is not violated. (c)

Balābhiyoga - If one has to act against one's own will under the desire of the more powerful person then 'Right faith' is not violated. (d) *Devābhiyoga* - When one has to act under the will of some divine spirit against one's own will then also 'Right faith' is deemed as unviolated. (e) *Guru-Nigraha* - When one is compelled to act under the wishes of one's parents or the teacher in arts then also one's 'Right faith' is deemed as unviolated. (f) *Vṛttikāntara* - When one is compelled to act contrary to righteous mode of living under helpless condition then also one's 'Right faith' is deemed as unviolated.

Six kind of emotions:

Right faith is the root of the tree, door of the city, foundation of the palace, house of the treasures, basis of all substances and pot of righteousness. Just as earth is the prop of all substances, Right faith is the prop of righteous mode of life. Peace, self-restraint, forbearance, non-attachment, etc. exist till 'Right faith' is guarded and maintained. These virtues crumble down in absence of 'Right faith'.

Six tenets:

To stabilise 'Right faith' spiritual ground is necessary and the same can be brought about by accepting heartily these six tenets or six fundamental principles: (a) Soul exists (b) Soul is permanent (c) Soul is the agent of good and evil acts (d) Soul is the enjoyer of the fruits of actions (e) After destroying the *karmas* the soul can obtain emancipation. (f) Right faith, Right knowledge and Right conduct are the means of obtaining emancipation.

Here ends the discussion about sixty-seven varieties of 'Right faith'. One who apprehends them properly and acts accordingly can traverse this world over, overflowing with endless miseries and shortcomings.

Conclusion:

Faith generates an increased enthusiasm for accomplishing the undertaken work. Knowledge is the ground of our activity. But activity gains force and vigour when it is impelled by faith. Of course, skill or proficiency depends on knowledge. More the knowledge better is the work done. But, in the absence of faith, activity does not gather strength, vigour and momentum. Faith in the attainment of the goal, however remote the attainment may be, instils vigour in the activity performed for the attainment. Faith motivates us to take interest in the activity; and on its account, our devotion to or absorption in activity becomes concentrated and brilliant. Poison kills a man even if it is consumed unknowingly. Its working has nothing to do with our faith in it. Similarly, the right medicine certainly improves our health; its working has nothing to do with our faith in its efficacy. Even if we agree with this view, we uphold that in the field of spirituality, faith is absolutely necessary. The whole edifice of spiritual progress stands on the foundation of faith. Without faith, there cannot be the spiritual evolution of a soul. One who wants to attain the highest good or emancipation must definitely have Right faith, which culminates in emancipation.

Ācārya Samantabhadra observes that one whose mind is illumined with Right faith, becomes the lord of splendour, energy, wisdom, power, fame, wealth, victory and greatness; they are born in high families and possess the ability to realise the highest ideals i.e., *dharmā*, *artha*, *kāma* and *mokṣa*. After attaining all sorts of prosperity, those who take refuge in Right faith must attain liberation, which is the freedom from old-age, disease, destruction, grief, fear, doubt and from all kinds of *karmas*.¹⁷²

The three jewels Right faith, Right knowledge and Right conduct should be distinguished from the noumenal (*vyavāhara*) point of view only; from the phenomenal (*nīścaya*) point of view, these three are the self. From the transcendental point of view, to attain liberation means to attain purity of the self. He who perceives

the self as not bound, not touched, not other than the self, steady and without any difference, understands the whole Jaina doctrine and this is the essence of Jaina faith and practice.¹⁷³ The *Uttarādhyaṇa sūtra* states that there is no Right knowledge without Right faith, and without right knowledge there is no Right conduct and without Right conduct there is no perfection.¹⁷⁴ The wrong notions which are the causes of worldly existence can only be eradicated by realising Right faith. With Right faith and right knowledge one purifies one's self. The *Sūtrakṛtāṅga* states that Right faith is like an island to those persons who are carried away by the currents of false belief and suffer its consequences.

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57. (a) Labdhi sāra, 3-7. (b) The Karma prakṛti also recognises these labdhis. [karmaprakṛti: upasāmanakaraṇa, 3 with cūrṇī. The second labdhi is not mentioned explicitly, but it is indubiously implied]
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64. Attainment of the "correct view" is thus not an accretion of something external to the soul; rather it is the unfolding of "true vision" in the soul when the forces of Mithyā-darśana are prevented from being active.
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65. Jainendra siddhānta^{कोश} IV, 363
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141. Bhagavatī Arādhana-741
142. A period some what lesser than Pudgala paravarta is called aparārdha pudgalāparāvarta.
143. ‘anyalinge siddhaḥ’
Upādhyāya yaśovijayjī writes :
anyalingadi siddhānām ādhārah samataiva hi |
ratnatrayaphalapṛāpter yayā syād bhavajainatā ||
- Samatādhikāra Adhyātmasāra.
144. Śraddhā Dharmābhilāṣaḥ |
145. Jaina philosophy and religion – By Shri Nyayavijayajī p – 62 translated by Nagin.J.Shah.
146. Yogasāstra – By Ācārya Hemacandra II.2
147. Sarvajño jitaṛāgādidoṣas trailokyapūjitaḥ |
yathasthitārthavādī Ca devorhan paramesvaraḥ ||
148. Dagdhabīje yathātyantam Prādurbhavati nāṅkurah |
Karmabīje tathā dagdhe na rohati bhavāṅkurah ||
Tattvārthādhigamaśūtra compare with it the following statement from
the chāndogya – upaniṣad:
“na sa punar āvartate, na sa punar āvartate”
149. Darśhanam Deva Devasya , Darśhanam Pāpanāśhanam
Darśhanam Swarga Sopānam , Darshanam mokṣa sādhanam
150. Yogasāstra by Ācārya Hemchandra II.4-8
151. Pañcāitāni pavitrāṇi sarveṣāṃ Dharmacāriṇām |
ahiṃsā satyam asteyam brahmacaryam alobhaḥ ||
Āchārya Haribhadra 13th Aṣṭaka.
152. There are 3 types of darśanamohanīya – Karma, Viz mithyātva – mohanīya –
karma, Miśramohanīya – karma and Samyaktva mohanīya karma. Mithyātva
mohanīya – karma is that karma which obscure predilection for or vision of
truth completely. Miśramohanīya – karma is that karma which obscures the

same partially. And Samyaktva mohaniya karma is that karma which dose not obscure the same by its rise or manifestation.

153. Samantabhadra: Ratnakaraṇḍa Śrāvākācāra, gāthā-25.
154. Religion and culture of the Jainā – By Dr. Jyoti Prasad Jain p-78
155. Samantabhadra: Ratnakaraṇḍa Śrāvākācāra with commentary of Prabhācandra i.12
156. Cāmuṇḍarāya: Cāritra Sāra. p-2
157. Puruṣārthasiddhyupāya – 14. Amṛtacandra.
158. K.K Handiqui: Yaśastilaka and Indian culture. p –259
159. Samantabhadra: Ratnakaraṇḍa-śrāvākācāra I.18
160. Puruṣārthasiddhyupāya – Amṛtacandra. 15
161. Ratnakaraṇḍaśrāvākācāra: I,18
162. Ibid, I.17
163. Cāritrasāra p – 3 → Cāmuṇḍarāya
164. Handiqui p –262
165. Ātmatattvavichāra – By Shrimad Vjaya Laxmaṇsūrishverji Mahārāj p-477
166. Jacobi Hermann: Sacred books of the east (vol-45) Uttarādhyayana sūtra p155–156
167. Yogaśāstra – ii.16 – Hemachandra
168. Handiqui: Yaśastilaka and Indian culture. p-261 By K.K. Handiqui
169. Ratnakaraṇḍaśrāvākācāra I,18 - By Samantabhadra.
170. Samayasāra: Kārikā 13.
171. Pañcādhyāyī: ii, Kārikā 427 - 430
172. Ratnakaraṇḍaśrāvākācāra. gāthā 36 , 40
173. Samayasāra, gāthā 15-16

174. Uttarādhyayana sūtra 27.30

Chapter Three

CHAPTER III

SAMYAG JÑĀNA

(RIGHT KNOWLEDGE)

History of Indian thought is a picture of continuous and constant effort to realise the truth and the transcendental nature of self. Jainism, as an expression of *Śramanic* current of thought has made significant contribution to the development of Indian thought. It has enriched Indian philosophy in the fields of logic, epistemology and metaphysics as it has contributed immensely to Indian culture in various forms.

Man's personal necessity spurs his mental ingenuity. Inventions follow in the track of each conscious need. Nature is yielding her amazing wonders to the human exploitation of them. No living man today can escape the beneficial as well as the negative results of scientific activity. The naïve belief that science could so improve the state of man that utopian happiness would eventually be his is falling rapidly by the wayside. Every one can see now that it still leaves his moral nature untouched, his animal nature ungoverned and his weakness for false paths undisturbed. Everyone can see that his house may be packed with machines but his heart may still remain empty of satisfaction. Modern scientific experiments have given the human character width without depth, fluency without wisdom.

Today, the various arts & crafts are flourishing at their best, science and technology is so much advanced, that the entire cosmos stands dumb-struck, space programmes and computers are shooting up almost every second and in man's life luxuries are multiplying hundred fold each day, each minute. Despite all this the tragedy that we all face is that man is not happy and he is more unhappy than before. He is discontented, fearful facing all kinds of problems – personal, social, economical

the list being endless. The notion of interminable progress was one with which science first flattered its devotees and now frightens its victims. It was attractive enough when the 19th century watched the passage from steam to electricity but dreadful when the 20th century watched the progress of hand grenades into rocket bombs. The smug satisfaction that everything is getting better and better is going. The unhappy realization that progress can be too one-sided a thing is taken its place. To see so much strife and disorder in the world, so much bestiality and irrationality may well cause many to wonder what kind of progress this is. These times must be seen in proper historical and psychological perspective if they are to be seen aright. Then it will be seen that the technical progress made has not compensated for the spiritual regress, which has accompanied it. The glaring disparity between them calls for attention.

The various happenings and changes in nature leave man in astonishment. He desires to search and know the causes of these happenings. Pain, fear, death, terror, poverty, depression, hatred, agony are some of the innumerable forms of suffering but ignorance is the prime cause of all suffering. In other words ignorance is the only suffering and hence logically it can be concluded that **KNOWLEDGE** is the greatest boon. It is itself happiness, virtue and power. It is the key to happiness and bliss. Knowledge is the ultimate for one who is desirous of freeing oneself from the clutches of the mundane existence. It is only for the fools that ignorance is bliss.

Man is unhappy because he is unable to identify the true fountain of happiness which is within him and not as he feels outside the materialistic world. In other words he is ignorant of certain facts which he ought to have known in the first place. Science and the like can make man's life comfortable but only knowledge of the true self can bring to his door uninterrupted everlasting happiness. Knowledge of the self is the true knowledge. In the *Yajurveda* this is described as the highest knowledge.

Jainism is a realistic and pluralistic philosophy. It is empiricist in outlook, although at the highest level it does emphasise the supremacy of the omniscient experience, '*Kevala jñāna*' for the ultimate experience of truth. But for the empirical knowledge we have to rely on logic and understanding.

Knowledge is simple, immediate and objective. But, problems arise when we want to verify our knowledge in actual practice. Mind is a knower but as consciousness it consists of thought, feelings, imagination, etc.¹ The process of ordinary knowledge begins with perceptions. Whatever we perceive are called percepts. These percepts develop into concepts and concepts into ideas. What we call knowledge is not only cognition but involves other modes of consciousness. Knowledge involves relation of percepts with thought. There is a subjective aspect of knowledge as there is an objective aspect. An average man does not attach importance to the subjective aspect he thinks that his knowledge is adequate and true. Generally what we call knowledge consists of a relation between the knower and the known, the subject and the object. To say, that we have knowledge of something means passing a judgement of fact, a cognitive judgement. In short, we can say that knowledge is a relational phenomenon. In this relation between subject and object some philosophers give primacy to the subject or the knowing mind and reduce the object to the modification of the mind. There are others who attach greater importance to the role of object in the process of knowledge and consider the knower as subordinate. There are yet others who move a step further and ignoring even common sense, consider both subject and object as ultimate. For them knowledge is a process in which the true nature of the absolute is unfolded.

Origin or sources of knowledge

The problem of origin of knowledge in Western philosophy received attention from the Greek philosopher. "The word knowledge is derived from the Greek '*gignoskein*' (to decide upon, determined or decreed). For classical Greek

philosophy knowledge stands in contrast to opinion.”² The early Greek thinkers were rationalists. ‘Democritus, the great atomist, declared that thought which transcends sense perception and appearances provided really genuine knowledge.’³ Sense perception only indicates how things affect us but does not yield true knowledge of reality. The Sophist also recognised the mind of man as an important factor in the process of knowledge. According to Sophist “the highest form of knowledge is wisdom.”⁴ For them knowledge is more a subjective opinion and not objective truth. Subjectivism and rationalism characterise the sophistic theory of knowledge. Plato also gave primary importance to the problem of knowledge. Like the Sophists, Plato thought that for genuine knowledge we couldn’t depend on sense perception because it does not yield the true knowledge. For truth, we have to rise beyond perception to the level of concepts. Plato considered knowledge as the correspondence of thought and reason.

In Aristotle, we find a kind of reconciliation between empirical and rationalist points of view. Knowledge is impossible without experience, but truth derived from experience would not be certain, hence, we must have rational basis. Epicureans and the Stoics following Aristotle deviated from rationalistic emphasis of the early Greek philosophers and considered sense perception as the only source of true knowledge. In this sense they were the pioneers of the empirical tradition. The role of mind, according to the Stoics, is only to form general ideas and concepts.

Descartes, Spinoza and Leibniz were inspired by the mathematical side of modern science and tried to attain the same kind of certainty in metaphysics. Taking the lead, Descartes was the first to inquire into the ultimate presupposition of knowledge. He expressed doubt in the validity of sensation and imagination and said that a great deal of what passed for knowledge could easily be shown to be capable of being doubted. But presuppositions of mathematics and geometry are beyond any doubt. Mathematical propositions are the example of most certain knowledge. Similarly, the existence of self is an absolute certainty – I think, therefore I exist.⁵

According to rationalists, reason has the power to penetrate the nature of reality in its own right. Reason is considered as the natural source of knowledge and that knowledge is thought-centered. Human reason recognises that there are certain basic principles from which by deduction, we can acquire knowledge of the world. These basic principles have their source in reason and are not derived from experience. Leibniz, like Descartes and Spinoza was a pure rationalist and believed that true knowledge was obtained by the use of certain absolute principles given to the mind and constituting the faculty of reason. Rationalism as a metaphysical system was built on a-priori principles discovered by or found in the mind apart from sense knowledge. Against this view the empiricist theory traces the source and validity of knowledge to actual experience. According to this theory, all knowledge comes from experiences, which determines its truth and validity. Empiricism completely rules out, any knowledge of a transcendental world reached a-priori. John Locke who made epistemology the starting point of his philosophy gave the empiricist theory. Locke refuted the concept of innate ideas or innate knowledge. He believed that the "human mind is a tabula rasa or a clean slate upon which experience writes." All knowledge is derived from experience and method of knowledge is inductive, not deductive. The process of knowledge begins with sensations. Knowledge is concrete, ordered experience. The mind receives impressions, compares, analyses, unites, relates and eventually builds up general ideas.

Berkeley and Hume who accepted the basic thesis of empiricism that all knowledge is based on experience carried the empiricist tradition forward. But in Berkeley it developed into subjective idealism. To him the very existence of knowledge implies the thing, which is known as well as the knower. Thus empiricism ends in scepticism.

German philosopher Kant tried to reconcile the claims of both reason and experience and thus avoided one-sided view. According to him, knowledge is neither purely a-priori nor wholly a posteriori. The material of knowledge is furnished by

experiences and the form of knowledge is given by reason. Mind performs the function of synthesis and a system of knowledge is built. Thoughts cannot apprehend objects independently of perception therefore we can never know the world as it really is, we can know it only as it appears to our senses and through the ^will of our thinking. Thus, Kant drew a limit to our knowledge. Knowledge comes through experience and reason but we cannot know the things-in-themselves. We know only what appears to us.

In the words of G.T.W.Patrick, “The self, with certain innate interests, an environment with which the self enters into relations, an intelligence that can fund, capitalise and organise this experience, can deal effectively with new and complicated situations. Knowledge is funded experience, but in the funding process mental powers and activities are the significant things – memory, thought, conceptual analysis, reflection, organisation, creative synthesis.”⁶

Thus knowledge is neither purely a result of sense impressions nor a product of reason but the outcome of interaction between self and environment. Intellect gives knowledge of matter only- it cannot give inner knowledge of life, which is the core of our existence. Intellectual knowledge is false knowledge since it is conceptual, analytical, static and relative to objects. Intuition gives us a synthetic and total view of reality.

Indian philosophers attached greater importance to the problem of knowledge as compared to the western thinkers. Knowledge as opposed to ignorance is the means of liberation – the ultimate goal of man recognised by Indian philosophy. Knowledge is considered as one of the essential conditions of liberation. According to some traditions in Indian philosophy it is actually the state of liberation. In the Upanishads, Brahman is described as knowledge and bliss. Knowledge has been identified with light and ignorance is identified with darkness. The moment there is light in the room, everything becomes visible. Similarly, the moment there is

knowledge all false notions disappear and truth reveals itself. For this reason, from ancient times Indians pray to God to lead them from darkness to light. The problems of origin and validity of knowledge are dealt with by all the schools of Indian philosophy. Philosophy as an inquiry about the nature of universe starts with inquiry about the nature of man—the knower. The question of knowledge cannot be separated from the way of knowing. Therefore, Indian philosophers in great detail have discussed the modes of knowing. Besides this, it is said that what is required is not mere knowing but correct knowing (Right knowledge). Hence, knowledge and the tests of knowledge are considered as associated problems.

In Indian philosophy, two words are used to stand for knowledge - *Jñāna* and *Pramā*. *Jñāna* means all kinds of knowledge, true or false. But the word *Pramā* is used only in the sense of true knowledge or valid knowledge. True knowledge is distinct from false knowledge. In other words, the word *Jñāna* is used for knowledge from the psychological standpoint while the word *Pramā* is used in the logical sense. The *Pramā* means Right or true knowledge of an object. Thus in the logical sense knowledge is that which is true. And knowledge is true when it represents its object with that nature and character which belongs to it. All philosophers accept *Pramā* in the sense of valid knowledge but they hold different views as regards the meaning of validity or truth of knowledge. For example, “Naiyāyikas regard true knowledge as true presentational knowledge. The Buddhists hold that the truth of knowledge consists in its practical value. According to the Advaita Vedāntists, the truth of knowledge consists in its non-contradictoriness. The Mīmāṃsakas hold that, that truth of knowledge consists in non-contradictoriness, i.e. *Pramā* is defined as uncontradicted knowledge whose object was not known before. According to Jainas, judgemental knowledge, which is other than doubt, error, etc., is true knowledge or *Pramā*. In other words Right judgement about an object is *Pramā*.”⁷

Generally speaking, we may say that *Pramāṇa* is the means of Right knowledge. It is that which gives us Right knowledge of object. Thus the philosophers have different views regarding the nature of knowledge.

According to the materialist and atheistic school of Cārvāka, all our knowledge is confined to this world. The Cārvākas do not accept the authority of Vedas; hence scriptures cannot be a valid means of knowledge. The Cārvākas consider sense perception as the only valid means of knowing the truth relating to the physical world. They reject the ideal of liberation as the supreme end and knowledge as an essential precondition for liberation. Being realistic and logical in approach, the orthodox Nyāya School emphasises the common sense view of reality. Knowledge, according to the Nyāya thinkers, is manifestation of objects. Objects are distinct from subjects and exist independently. Knowledge is an effect produced by physical and intellectual causes taken together. It may be valid or invalid. The test of valid knowledge is right apprehension of objects as they are. Thus in order to be valid, knowledge must correspond to reality. Nyāya school admits four sources of valid knowledge such as perception, inference, comparison and testimony. Knowledge is invalid when it implies memory, doubt, error and hypothetical reasoning.⁸

The Vaiśeṣika school endorses the Nyāya view of knowledge with special emphasis on *viśeṣa* or particular. The perceptible world is recognised as a reality independent of the knower. All gross objects are within the reach of perception, which includes intuition as well as recollection. According to the Vaiśeṣika school, there are only two valid sources of knowledge – perception and inference. The Sāṅkhya accepts only three independent sources of valid knowledge. These are perception, inference and scriptural testimony. Valid knowledge is definite and unerring. Valid knowledge is the reflection of the self in the intellect as modified into the form of object, because without the self's consciousness the unconscious intellect cannot cognise anything.

The Buddhist philosophers refer to valid knowledge as that knowledge, which is coherent, inconsistent and that which leads to the knowledge of the unknown.⁹ The knowledge of an already known thing is not valid because the function of knowledge is to prompt activity in relation to a thing that is presented by it and thus to help in securing it. While if a thing has already been secured there is no use in further knowledge of it. Hence memory is not valid knowledge. Similarly, doubt and errors too are excluded from the valid knowledge. Valid knowledge is defined as that which is not contradicted.¹⁰

The school of Pūrva-mīmāṃsā in great detail treats the theory of knowledge. With the interpretations of Kumārila Bhaṭṭa^a and Prabhākara, all knowledge whether perceptual or inferential must necessarily reveal the knower as well as the object of knowledge. Later Mīmāṃsā philosophers subscribed to a unique epistemological view that all knowledge is self-validating and therefore, ipso facto. It is not the truth of cognition but its falsity, which is proved by knowledge. "The attempt to confirm knowledge through a search for falsity is the main trend of Mīmāṃsā theory of knowledge." Absence of cognition leads to error. To the usual four sources of knowledge such as perception, inference, comparison and testimony, the Mīmāṃsā philosophers add implication and non-apprehension. Kumārila defines knowledge as apprehension of an object, which is produced by causes free from defect and is not, contradicted by subsequent knowledge. Prabhākara defines valid knowledge as apprehension. He sticks to the basic position of the Mīmāṃsā, that reality can never be known as other than what it is.

In the Uttara-Mīmāṃsā, the problem of knowledge is treated both from the transcendental and the empirical point of view. Knowledge is opposed to ignorance and is the only means of realising absolute reality. According to Advaita Vedānta of Śaṅkara¹¹ there are three kinds of existence – ultimate reality, empirical existence and illusory existence. The various means of knowledge do not give real knowledge. They only remove ignorance. Real knowledge aims to reveal the nature of ultimate

reality and it is beyond the ability of subject and object. It is self-illuminated, self-evident and self-validating. Advaita Vedānta admits testimony of the scriptures as an independent source of knowledge. Following Śaṅkara, Rāmānuja recognises three sources of knowledge. These are perception, inference and scriptures (testimony). At the same time, he agrees with the Nyāya and the Mīmāṃsā that all knowledge points to a corresponding object existing independently of it. But, Rāmānuja asserts that knowledge belongs to, and exists for the self. It is like light while the self is like a lamp. As for validity, all knowledge is intrinsically valid and can never err. It always corresponds to its objects. Our knowledge is generally imperfect and partial, as it does not encompass the whole of Reality. The possibility of knowledge is obscured by ignorance, till the knower is freed from all defects. Then knowledge is complete and comprehensive.

Thus, we see that the problem of the nature and validity of knowledge has been treated in great depth by the different schools of Indian and Western philosophy. But in Jainism we can see that different aspects of knowledge have been highlighted in detail and also importance of valid knowledge is emphasized. Jaina theory of knowledge is very old and perhaps originated in the pre-Mahāvīra period. It is said that *Jñāna-Pravāda* formed a part of the *Pūrvaśruta*,¹² which was regarded as very old and had been lost long ago. *Karma-pravāda* also formed a part of the same *Pūrvaśruta*. The *Jñāna* theory is closely related to the *karma* theory, which forms the very basis of Jaina ethics. The *karma* theory is as old as Jainism itself and so we can regard the Jaina theory of knowledge as of great antiquity. There seems to have been no controversy between the followers of Pārśva and Mahāvīra regarding this theory of knowledge.¹³ According to Jainas, knowledge is inherent in the soul. It does not shine because there is *kārmic* matter to veil it. The knowledge is perfect when this veil is totally removed. It is imperfect when there is only partial removal and subsidence of *kārmic* matter. Absence of knowledge is unnatural to soul even as darkness is foreign to the sun. It is the clouds of the *kārmic* matter that obfuscate the innate knowledge of

the soul. Knowledge can be born, or rather emerge, with or without the help of the sense organs.

Right faith makes us perceive, though not in full detail, the principles of life and matter, devote our thoughts and worship towards the conquerors and bestow our diligence in the study of scriptures. With belief in the tenets of the religion, the ground for pursuit of knowledge would have been prepared. What is more, there would be necessary purity of thought and a reverential but logical attitude of approach. A person of perverse-attitude cannot possess Right knowledge. Non-discrimination between the truth and the non-truth, perverted understanding leading to re-birth, and the absence of self control which is the consummation of knowledge account for invalid knowledge.¹⁴ False-faith is the bane of "Right knowledge." Hence Right-faith is succeeded by Right knowledge in the trio of *Ratna-traya*.

A study of Right knowledge presupposes a thorough understanding of the meaning of knowledge, the object of knowledge, its relation with the soul, types of knowledge and the theory of knowledge.

Samantabhadra has defined knowledge as comprehension of the full and real nature of an object as it is, without any doubt, perversity or exaggeration. Comprehension, which is partial, excessive, perverted or doubtful is false knowledge.¹⁵ Nemicaṇḍra Siddhānta Cakravartī holds the view that perfect knowledge is comprehension of the real nature of soul and matter free from doubt, perversity and indefiniteness.¹⁶ *Samyag jñāna* or Right knowledge is the true and correct knowledge of Reality. It represents the teachings of the *Jinas* or *Tīrthāṅkars*, and is contained in the Jaina Canons.

In the absence of Right faith, even the knowledge of the sacred canons cannot be Right knowledge. One has to comprehend and realise the truth and make it a part of his being. Again, it differs from individual to individual what and how much knowledge is sufficient to convince a person of the truth and to help him gain Right

faith. Very little but correct comprehension of the fundamentals may suffice in the case of one person, and even a very deep, detailed and prolonged study may lead another nowhere. There is no doubt that the more and deeper you study, the better are the chances of your grasping and realising the truth. Moreover even after the emergence of Right faith constant and deeper studies, as well as meditating upon the subjects studied, help in sharpening the grasp, in stabilising the Right faith and in the spiritual evolution of the person concerned.

Right knowledge, to deserve its name, must be free from three main defects – doubt, perversity and indefiniteness, and must it be capable of revealing the complete precise nature of the things, just as it is. It is the valid knowledge. This second of the trio of spiritual jewel is as essential and unavoidable in the path of emancipation as any of the other two.

Knowledge and self

The relation of knowledge with soul, in Jainism, is different when compared to other schools of Indian philosophy. The Jaina writers have defined knowledge as the essence of soul. Soul has other characteristics also but the Jaina thinkers always emphasised knowledge to be the chief characteristic of the soul. Kundakunda has stated that although from the empirical point of view there is difference between soul and knowledge, yet, from the transcendental point of view it is sufficient to say that soul is knower and nothing else.¹⁷ He further states that absolute bliss is absolute knowledge. Bliss and knowledge are identical.¹⁸ There is no difference between the knower and the knowledge.¹⁹

The Jainas have stated that *upayoga* is the essential characteristic of the soul.²⁰ In the *Gommaṭasāra Jīvakāṇḍa*, *upayoga* is described as the drive which leads to the apprehension of the object.²¹ It is the source of the psychical aspect of experience. All the three aspects – cognitive, affective and the conative spring from it.

It is described as that by which the subject is grasped.²² *Jñāna* and *Darsāna* spring from *Upayoga*.²³ The *Āgamas* make a clear distinction between *Jñāna* and *Darsāna*. Kundakundācārya says that, *Ātman*, its knowledge (*Jñāna*) and intuition (*Darsāna*) – all these are identical and they reveal the self and non-self.²⁴ *Upayoga* has been distinguished as *Anākāra Upayoga*, which is to be identified with *Darsāna* and *Sākāra Upayoga* is to be identified with *Jñāna*.²⁵ Ācārya Vīrasena in his commentary called *Dhavalā* on *Śaṭkhaṇḍāgama* says, “What comprehends an external object of the nature of the universal-cum-particular is *jñāna*, and comprehension of the self of same nature is *Darsāna*.”²⁶ According to the Jaina canon, the awareness of one’s self, which shows the striving for knowledge, and the subsequent determinate knowledge, is *jñāna*. The nature of knowledge may be compared with a lamp. A lamp reveals its object only while revealing itself. Knowledge, like a lamp, reveals both the object and itself.

The Jainas hold that the relation between the self and its knowledge is one of ‘*bhedābheda*.’ In one aspect knowledge is non-different from the self, and in another aspect knowledge is different from the self. Knowledge is the essential characteristic of the self. In this aspect, knowledge and self are identical. The Jainas reject the Naiyāyika view of complete difference between knowledge and the self.²⁷ According to the Naiyāyikas, knowledge is an identical quality of the self, and there is a complete difference (*bheda*) between the self and its knowledge. Knowledge is an attribute, which inheres in the self-substance, which however, is separable from it. The Jainas point out that if the self and knowledge were totally different then there would be some relation or *saṁyoga*, because this relation is possible only between two substance^s, not between a substance and its quality. Further, the more^e relation of *saṁyoga* between two different things cannot cause a perception of non-difference between them. If the relation between them is taken to be *samavāya*, then also there would be difficulties. If there is a difference between the things and the *samavāya* relation, then one may ask, what is the relation, which relates the thing and the

samavāya? If the thing and its quality are related by *samavāya* and the *samavāya* is related by another *samavāya*, then there would be an infinite regress. Therefore, *samavāya* relation is not possible between the self and its knowledge. Thus in this aspect, knowledge and the self are identical and non-different (*abheda*) in the same way as fire and its heat are non-different.

The Advaita Vedāntists hold that knowledge is the very stuff of the self. There is no difference between the self and knowledge. The self is knowledge as such. Śaṅkara rejects the distinction between substance and attribute; there is according to him, no perception of difference between a substance and its qualities.

The Jainas who believe in the doctrine of *Anekāntavāda*, do not accept either complete non-difference or complete difference between the self and knowledge. They point out that although knowledge is the essential quality of the self and there is non-difference between the two, sometimes in practice, knowledge and self may be called different, when the self is used as *kartā* and knowledge is used as its *karāṇa*. Self and knowledge may be different in practical use, as for example, when one says, one knows by knowledge. Thus in one aspect there is non-difference between knowledge and the self, and in another aspect they are different. They hold that they are neither completely different nor completely non-different. Difference and non-difference are based on different aspects.²⁸

The Jainas accept knowledge as both eternal and non-eternal but from two different aspects. Knowledge is eternal in the sense that it is the essential quality of the self. There is no self without knowledge whether an object is present or not. Even in the state of liberation, the self has manifested infinite knowledge inherent in it. Thus, in one aspect, that is when knowledge is regarded as the essential quality of the self, it is eternal. But in another aspect, that is to say, in the sense of empirical knowledge, knowledge is non-eternal. Empirical knowledge is perishable. It arises when its object is present, and it disappears when the object is absent.

According to Jainas knowledge cannot be of the form of the object, because knowledge is immaterial and what is immaterial cannot possess the form of what is material. The sky, e.g., is immaterial, and cannot have the form of material things. If the knowledge had the form of the object then the knowledge would become a *Prameya* it would not be *Pramāṇa*, because the object is *Prameya*. Knowledge cannot be both *Pramāṇa* and *Prameya*, because they are two different things; *Pramāṇa* is internal and *Prameya* is external, so they are apprehended in different ways. The senses do not apprehend the form of sensory knowledge. Knowledge is apprehended as knowledge of object, not as the form of the object. Knowledge is always of the form, “I know”, while the object is manifested without reference to the ‘I’. Therefore the two cannot be identical. If the object were a form of the knowledge, then one would feel ‘I am the jar’, which is absurd.²⁹

Theory of Knowledge

Pramāṇa or valid determinate knowledge has been treated in two ways and can be studied through the *Āgamic* tradition and Logical tradition. Knowledge is divided into five broad categories in the Jaina canons. The conception of five-fold knowledge is very old. We come across some description in the canons, which shows that the conception of five-fold knowledge is pre-canonical. Keśikumāra, a monk following the tradition of Lord Pārśvanātha, the twenty-third *Tīrthaṅkara* of Jainism, mentioned five kinds of knowledge as ‘*abhinibodhika-jñāna*, *śruta-jñāna*, *avadhi-jñāna*, *manahparyāya-jñāna* and *Kevala-jñāna*’.³⁰

From the viewpoint of logical tradition, valid determinate knowledge has been classified into two: *Pratyakṣa* or direct and *Parokṣa* or indirect³¹, both of which have been again divided into their sub-classes. *Āvaśyaka-nirukti* follows the *āgamic* tradition, while, Siddhasena Divākara follows the logical tradition. Umāsvāti has followed both these traditions in *Tattvārthādhigama-sūtra*. According to him, knowledge has first been divided into five types, namely, *mati*, *śruta*, *avadhi*,

manahparyāya and *Kevala*. Then they have been classified under two main heads of *Pramāṇas* - *Pratyakṣa* or direct and *Parokṣa* or indirect. *Matī* and *śrūta* have been included in the *parokṣa* class, while the rest are regarded as belonging to the *pratyakṣa*-class.³² Here, 'Pratyakṣa' means that knowledge which is directly acquired by the self, without the mediation of the mind or the sense, and 'Parokṣa' is that knowledge which is acquired by the self through the mediation of the mind and the senses.³³

In his book "Studies in Jaina philosophy" Nathmal Tatia says that in Jainism the knowledge is direct or indirect according as it is born without or with the help of an external instrument different from the self. But in order to bring their theory of knowledge in line with the theories of other system of the thought, the later Jaina thinkers accorded the status of direct knowledge to the knowledge produced by the senses also.³⁴ Jinabhadra designates as *saṁvyavahāra-Pratyakṣa* (empirically direct and immediate)-the knowledge produced by the senses and the mind.³⁵ The later logicians and philosophers also took this view in the name of *laukika-pratyakṣa* says, Sri Mohan lal Mehta in his book 'Outlines of Jaina Philosophy'.

Nija-Pratyakṣa or *Pāramārthika Pratyakṣa* is the knowledge which is arrived at-not through the senses, but which the self gets directly. *Avadhi*, *manahparyāya* and *Kevala* would be *nijapratyakṣa* according to the Jainas.³⁶ The schematisism of the classification of the knowledge would be as follows: (a) *Avadhi*, *Manahparyāya* and *Kevala* is *pāramārthika pratyakṣa*. (b) *Śrūta-jñāna* is *parokṣa*. (c) *Indriya-pratyakṣa* (sense-experience) is *parokṣa* from the *pāramārthika* point of view and *pratyakṣa* from the practical point of view. (d) Knowledge arrived at by the mind only is *parokṣa*.

"This gradual reorientation was due to the non-absolutistic attitude and its two corollaries, viz., the doctrine of 'different attitude' (*nayas*) and 'sevenfold prediction' (*saptabhaṅgī*) which formed the nucleus of the development of Jaina thought. It can

be said in general that the Jaina mind was always open to receive the alien thoughts without any distortion and assimilate them with their own. This fact was due to more than one reason. Firstly, the Jaina logical thought had a comparatively late origin, and so the non-Jaina thinkers had already asserted their positions even before the Jaina thinkers came to the arena. The Jainas had a lot to learn and assimilate. Secondly, they had to argue their own case before the hostile thinkers with a measure of efficiency and critical outlook before they could hope to get a patient hearing from their opponents who would naturally refuse to listen to their arguments unless they embodied correct appreciation and fair criticism. Thirdly, many of the first-rate Jaina thinkers such as Siddhasena, Samantabhadra, Akalaṅka, Haribhadra and others were converts and had first-hand knowledge of the non-Jaina system of thought. This helped correct estimate and comparative understanding. Lastly, and this is the most important reason-the Jaina attitude was non-absolutistic, and its scope was wide enough to assimilate such theories as were based upon reason and truth.”³⁷

Along with this comparative understanding, the Jaina thinkers had a critical disposition towards their own theories. The *āgamic* position regarding (*mati*) sensuous and *śrūta* (scriptural) knowledge, *avadhi* (visual intuition) and *manahpariyāya* (intuition of the mental modes) and *Kevala-jñāna* (perfect knowledge) and *Kevala darśana* (perfect intuition) was reoriented by Siddhasena Divākara. Jinabhadra took great pains to reinstate the *Āgamaic* position. Bhaṭṭa Akalaṅka and Vidyānandī also were original thinkers and made valuable contribution to the theory.

Beside this theory of knowledge, the Jaina *Āgamas* contain also the material for the logical theory of valid knowledge (*pramāṇa*).³⁸ The *Anuyogadvāra sūtra*³⁹ divides valid knowledge (*pramāṇa*) into four categories viz., *Pratyakṣa* (Perceptual), *Anumāna* (inferential), *Upamāna* (analogical), *Āgama* (scriptural) cognition and further gives their sub-division in detail.

It apparently indicates that the ancient Jaina thinkers certainly believed in the separate and independent discussion of the means of valid knowledge. Their deliberations were not confined to the categories of knowledge only. They discussed the means of valid cognition as well. In spite of this type of separate discussion and description of the means of valid knowledge, we are not entitled to maintain that the canons made an absolute difference between the categories of knowledge and the means of valid knowledge. Both are related as well as synthesised in some places says Mohanlal Mehta. *Tattvārtha-sūtra* makes no difference between the categories of knowledge and the means of valid knowledge. In other words, he did not differentiate *Jñāna* and *pramāṇa*. He observes, *Jñāna* is of five varieties, viz., *matī*, *śrūta*, *avadhi*, *manahparyāya* and *Kevala*. All these varieties are *pramāṇa*.⁴⁰ He did not mention any particular characteristic except 'rightness' regarding the conception of *pramāṇa*. He took *Jñāna* and *pramāṇa* as identical. This is nothing but **Right knowledge**.

The later philosophers defined *pramāṇa* independently and strictly. They did not conceive knowledge as the means of valid knowledge in a general form but added some specific characteristics to it. Māṇikyanandī says: "That *jñāna* is *pramāṇa* which has the determination of itself as well as of the object not known before. It enables us to get the desirable and give up the undesirable. Hence, it can be nothing but knowledge."⁴¹

Hemachandra writes in the *Pramāṇa-mīmāṃsā*: The valid judgement about an object is *Pramāṇa* or Right knowledge and this means of knowledge is the authentic definitive cognition of an object.⁴² Vāḍideva says - That *jñāna* is *pramāṇa*, which has the determination of itself as well as of the object. It is able to tell us what is desirable and what is undesirable. Hence, it can be knowledge only.⁴³

On the basis of these various definitions of *pramāṇa*, we can understand that all *pramāṇa* is *jñāna* but all *jñāna* is not *pramāṇa*. In other words all Right

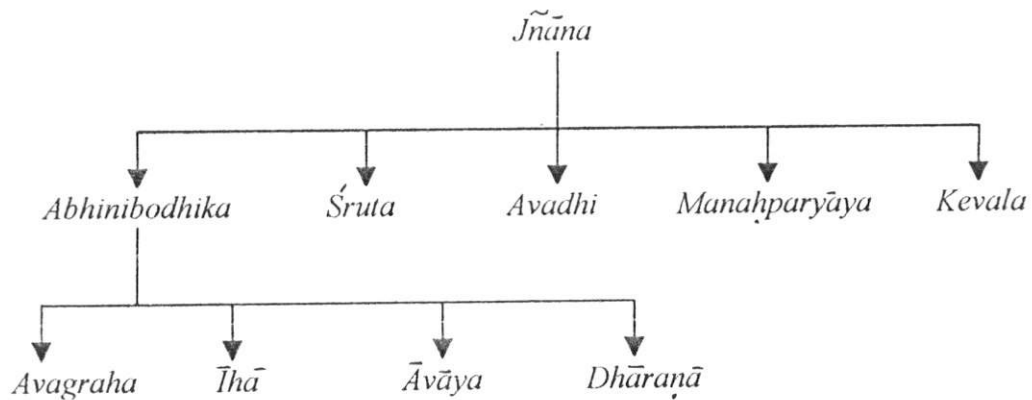
knowledge is knowledge but all knowledge is not Right knowledge. According to Jainas, indeterminate knowledge is no knowledge at all. It is only an indeterminate perception or intuition. The determination of knowledge is essential, because if the knowledge itself is not self-conscious, it cannot determine the object. The Jainas believe in the self-illuminating nature of knowledge, therefore, no question of infinite regress arises.

Prior to commencing our study of Right Knowledge the theory of knowledge is briefly enumerated here.

The nature of the five-fold knowledge

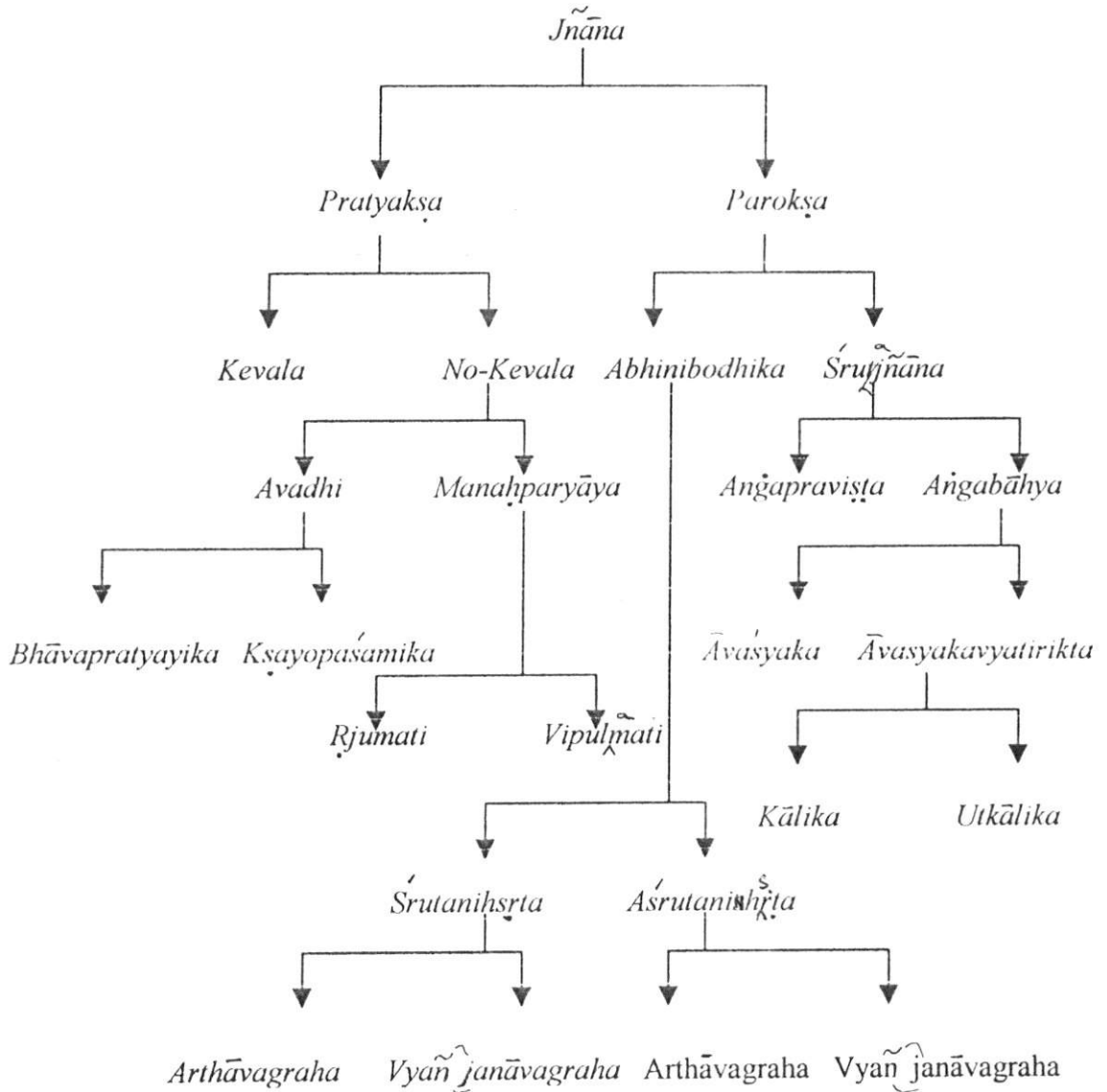
For the sake of systematic investigation, the various states of knowledge, ranging from the most imperfect and perverted knowledge of the one-sensed organisms up to the most perfect knowledge of the omniscients have been classified into five categories viz., *Matī*, *Śrūta*, *Avadhi*, *Manahparyāya* and *Kevala*. Of these the first two are dependent upon various external organs. The other three categories of knowledge however are completely free from the dependence upon the sense-organ and as such are called *pratyakṣa*.⁴⁴ We find three stages of evolution in the canons:⁴⁵ At the first stage, knowledge is divided into five categories:⁴⁶

I.



II. The second stage of evolution presents two broad divisions of knowledge viz., *Pratyakṣa* and *Parokṣa*. These two categories are further divided into various sub-divisions.

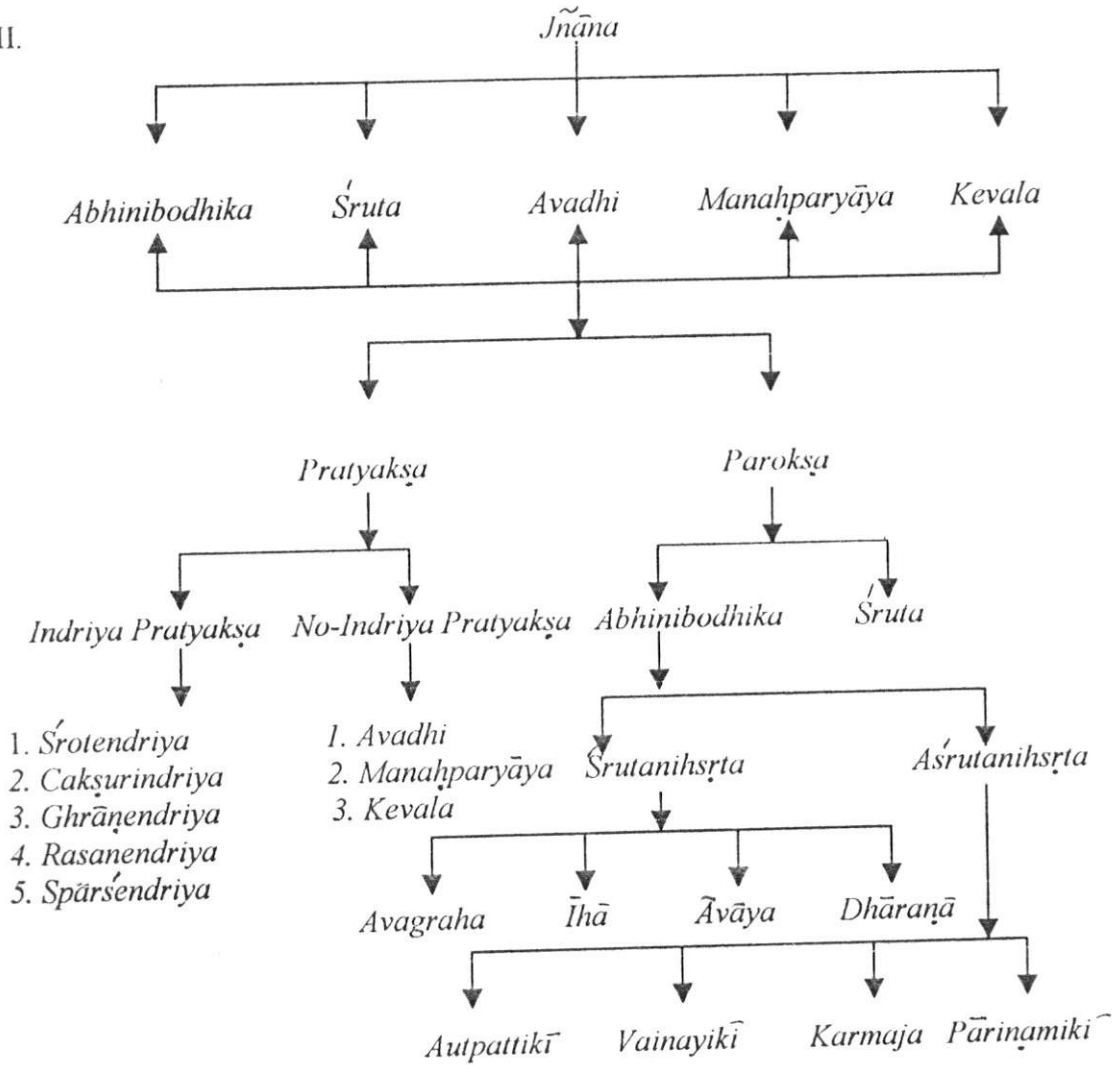
The scheme according to the *Sthānāṅga-sūtra*⁴⁷ is as follows:



This table shows that knowledge is divided into two main categories, not five. The Jaina logicians, who discussed the theory of knowledge on the ground of logic, generally accept this two-fold division.

According to *Nandi-sūtra*⁴⁸ the third stage is as follows:

III.



On this stage of evolution, sensory knowledge has been placed in both the categories, viz., direct knowledge and indirect knowledge. In the second stage, sensory knowledge as well as scriptural knowledge was placed in the category of indirect knowledge, which as a matter of fact is in the true spirit of Jainism. The third stage that has its root in the *Nandi-Sūtra* seems to be influenced by the general tendency of Indian philosophy that regards sensory knowledge as direct.

The analysis of the theory of knowledge as presented in the three stages gives a picture of knowledge as developed from first to the third stage. The first stage has no metaphysical basis. This is the earliest presentation of the theory of knowledge. The *Bhagavatī sūtra* carries the tradition of this stage. The second stage introduced metaphysical consideration with reference to the nature of the self. It distinguishes the knowledge into two types as *Pratyakṣa* (direct) and *Parokṣa* (indirect). The later philosophers have followed this distinction. The basis for the distinction between direct and indirect knowledge is to be found in the clarity and certainty on one side and indefiniteness and relative knowledge on the other side. *Pratyakṣa* is the knowledge that the soul gets directly. *Parokṣa* is the knowledge, which is acquired through the senses and other indirect media.

The third stage takes into consideration the viewpoints of other systems of Indian philosophy and attempts to correlate the Jain stand point with that of the other. The other systems of Indian philosophy consider sense experience as *pratyakṣa* but the Jainas considered it as *parokṣa*. With a view to avoiding ambiguity in the use of the terms the Jainas also adopted the term *pratyakṣa* for sense-experience. But they called it *sāṃvṛtyavahārika pratyakṣa* (direct knowledge from the practical point of view). *Nija-pratyakṣa* or *pāramārthika pratyakṣa* is the knowledge which is arrived at not through the sense organs, but which the self gets directly. "These stages have been scientifically analysed and discussed by the Jain teachers."⁴⁹

The five-fold knowledge and their sub-divisions

I *Mati-jñāna* (sensuous cognition):

It is arrived at with the help of sense organs and the mind. In the *Āgamaic* literature it has been called *abhinibhōdikajñāna*.⁵⁰ *Viśeṣāvaśyakabhāṣya* mentions the equivalent terms for it viz., *ihā* (speculation), *apoha* (exclusion), *vimaṁsā* (enquiry), *māggana* (searching), *gaveṣaṇa* (fathoming), *sanna* (recognition), *sai* (memory), *mai* (sensuous cognition) and *pannā* (wisdom), etc.⁵¹ *Nandi sūtra*⁵² also mentions equivalent words for *mati-jñāna*. The *Tattvārthasūtra* mentions only *mati* (sensuous cognition), *smṛti* (recollection), *cintā* (thought) and *abhinibodha* (perceptual cognition) as synonymous.⁵³

Mati-jñāna belongs to the category of *parokṣa* (indirect cognition) in as much as it is born with the help of the sense organs and the mind. The *Anuyogadvāra sūtra* and the *Nandi sūtra* recognize the knowledge born of the five senses as *indriya pratyakṣa* (sensuous direct cognition) and Jinabhadra⁵⁴ designates the knowledge born of the senses and the mind as *sāṃvṃyavahāra-pratyakṣa* (empirical perception). But that is only by way of concession to popular usage as is clear from the use of the word '*sāṃvṃyavahāra*' by Jinabhadra. Vācaka Umāsvāti however is definitely opposed to this concession⁵⁵. The recognition of *indriya-pratyakṣa* is only a later addition, and this extraneous character of it proved by the fact that the knowledge born of the senses and the mind is also recognised as *mati-jñāna* which is always counted under the category of *parokṣa*. The Jaina thinkers are unanimous in ascribing the status of indirect knowledge to the sensuous cognition and *śruta-jñāna* (scriptural knowledge). When direct knowledge is sub-divided into the categories of sensuous direct cognition and non-sensuous direct knowledge, *avadhi* (visual intuition), *manaḥparyāya* (intuition of mental modes) and *Kevala* (perfect knowledge) are put under the latter while the knowledge born of any of the five senses is counted under

the former category. Under sensuous direct cognition they counted only five types of knowledge born of one or more senses. The knowledge born of mind does not find place under sensuous direct cognition. This fact points to the truth that the Jaina *Āgamas* contain a faithful record of the ancient views as recorded in the Vaisēṣika⁵⁶ and the Nyāya⁵⁷ sūtra that there are only five senses. Further more, the Jainas themselves recognize mind as only a quasi-sense (*anindriya* or *no-indriya*). But by this distinction it should not be supposed that mind is not *indriya*. Akalaṅka Deva in *Tattvārtha-rāja-vārttika* has laid down “we call a female who is unable to conceive, a woman without a belly.” This does not mean that really this female has no belly at all but the meaning is that she is unable to conceive. So when we call mind to Anindriya it means that it does not produce impressions of objects like organs of sense eye etc., on contact. This does not however mean that mind is not a sense.⁵⁸

The antiquity of the Jaina conception depends upon the antiquity of their conception of the twenty-eight types of *mati-jñāna*.⁵⁹ The recognition of mind as a separate category by all the systems of Indian thought is as old as the origin of the systems themselves. But the difference lies in their various conceptions and their later developments.

Why the different schools took so much pains to win the title of a sense organ for mind, while the Jainas did not care for it? For this Nathmal Tatia in his book “Studies in Jaina philosophy” mentions that, “The Non-Jaina schools unanimously agreed that the knowledge born of the contact of the senses with the objects is *pratyakṣa*. Now, when the problem of regarding the cognitions of pleasure, pain, etc., which are obviously independent of the sense organs. As cases of direct cognition presented itself, it was but natural that the mind should be accorded the status of a sense organ for otherwise the cognition of pleasure, pain, etc. would not fall under direct cognition. Besides, this transcendental perception was also to be accounted for. In order to meet this contingency, the non-Jaina thinkers had to accord the status of a

sense organ to the mind. But this presented no difficulties to the Jainas who did not regard direct cognition as dependent upon the sense organs or mind. The soul alone was held responsible for the status of direct cognition.”⁶⁰

Umāsvāti was the first to define *mati-jñāna*. Of course, he does not state anything new. He only gathers up the scattered views of the scriptures in a logical way. He defines ‘knowledge caused by the senses and mind’.⁶¹ It is rather a statement of the condition of *mati-jñāna* than a definition proper. But it serves quite well for the purpose of a definition. It further states the two varieties of *mati-jñāna*, viz., (a) knowledge born of senses and (b) knowledge born of mind. The commentator Siddhasenagaṇi, however, attempts to distinguish three categories of *mati-jñāna* viz., (1) exclusively due to sense organs (2) exclusively due to the mind, and (3) due to the joint activity of the sense and the mind.⁶²

Umāsvāti cites the *mati-jñāna* of the four categories - (a) cognition without the help of both mind and sense, (b) cognition due to the activity of the sense alone, (c) cognition due to the activity of the mind alone and (d) cognition due to the joint activity of the mind and the senses. One fact is to be noticed here. All cognitions are nothing but different states of the soul and as much are only cases of emergence and not origination proper. They depend upon the activity of the soul alone, the senses and the mind being only auxiliary conditions.

Every sense organ has two forms (a) physical sense organ (*dravyendriya*) and (b) psychic sense organs (*bhāvendriya*).⁶³ The physical part of the sense-organ is created by the rise of the corresponding *nāma-karma*, the psychical part of the sense-organ is caused by the destruction and subsidence of knowledge-obscuring *karma*. Physical-sense organ (*dravyendriya*) is again sub-divided into - *nirvṛtti* and *upakaraṇa*.⁶⁴ *Nirvṛtti* is the organ itself and *upakaraṇa* is the protective physical cover like the eyelid in the case of the eye. Each of these two is again sub-divided as internal and external. Psychical-sense organ (*bhāvendriya*) has its distinction from the

point of view of its *upayoga*. *Bhāvendriya* is a psychic part of the organ, it is also divided into two parts *labdhi* and *upayoga*.⁶⁵ *Labdhi*, is the manifestation of the specific sense experience due to the destruction and subsidence of the knowledge-obscuring *karma*. It may be referred to as the removal of psychic impediment, which have to be eliminated if sense experience is to be made possible. *Upayoga* is the psychic force determining the specific sense experience coming out of the contact of the specific sense organs with the object of stimulation. Thus the Jainas make a distinction between the physical structure and the psychical element involved in the sense organs and in their perception.

In this connection the view of Bhatta Akalanka deserves special attention. Akalanka, in his *Laghīyastraya*, divided valid knowledge into direct and indirect. He recognizes direct knowledge as two-fold viz., transcendental and empirical also called super sensuous intuition and quasi-sensuous perception respectively.⁶⁶ *Avagraha* (perception), *īhā* (speculation), *āvāya* (perceptual judgement) and *dhāraṇā* (retention) are subsumed under sensuous perception, while *smṛti* (memory), *sañjñā* (recognition), *cintā* (discursive thought) and *abhinibodha* (perceptual cognition) are put under quasi-sensuous or mental perception. *Śrūta* (scriptural knowledge), *arthāpatti* (presupposition) *anumāna* (inference), *upamāna* (analogy), etc. are put under indirect knowledge.⁶⁷ *Matī-jñāna* thus is recognised as direct knowledge. Memory, recognition, discursive thought etc., are cases of *matī-jñāna* so long as they are not associated with language. They come under scriptural knowledge as soon as they are associated with words,⁶⁸ and as such they become indirect knowledge. Akalanka stands alone in this respect.⁶⁹ The nature of the sub-divisions of *matī-jñāna*⁷⁰ viz., *avagraha* (perception), *īhā* (speculation), *āvāya* (perceptual judgement) and *dhāraṇā* (retention) which are nothing but so many stages of the development of *matī-jñāna*.

(A) Avagraha: This is a sensational stage where there is an awareness of the object without cognising the specific nature of the object.⁷¹ It only presents the general

characteristic of the object in cognition. We cannot, in this, know the specific details about the nature of the object. *Āvaśyakaniryukti* defines *avagraha* as ‘cognition of sense-data’.⁷² It also states that *avagraha* is instantaneous,⁷³ that is, it lasts only for one instant which is an infinitesimal which is beyond ordinary human conception. The first stage *avagraha* refers to the most primitive stage of perception. It is the first to arise out of the contact between the sense organs and the object. Amongst the Jaina authors there are two views regarding the exact nature of *avagraha*. Umāsvāti defines *avagraha* as ‘indeterminate intuitional cognition of their respective objects by the sense organs’.⁷⁴ The contact between the sense organs and the objects produce the merely indeterminate perception, wherein the sense organs grasp the object without knowing any of its special qualities. For example, in darkness one has the sensation of touch without knowing with what one is in contact; there is only a feeling of something. This is called *avagraha*. Other logicians like Pūjyapāda, Devanandī, Akalaṅka, vidyānandī and Hemacandra define *avagraha* as determinate perception.⁷⁵ They hold that *avagraha* is the primitive stage of perception but it arises after *darsana* or the mere sensation of the object. Pūjyapāda points out that it is the first apprehension after the sense-object-contact.⁷⁶ For example, after the mere sensation of something, one apprehends a cloth with its whiteness. Thus, it is not mere sensation but the determinate perception of the cloth. So there are two different views amongst the Jainas about the nature of *avagraha*.

Avagraha has further been analysed into two stages: *vyāñjanāvagraha* and *arthāvagraha*.⁷⁷ (a) *Vyāñjanāvagraha*: It is the earlier stage. It may be called a contact awareness because in this stage there is only relation of the sense organs with the object but there is no sensation in the subject. For example, a man in sleep receives a succession of sound of something; there is the contact of sound with his auditory sense organ, but he does not have any kind of sensation at first. But after sometime, at a particular state, he becomes conscious of that sound. So far he may not be aware of this sound although the auditory stimulation is there. This auditory stimulation is the

vyāñjanāvagraha in this case. Though there is no conscious awareness in the *vyāñjanāvagraha* yet it is not an unconscious state because it is the cause of conscious awareness which arises in *arthāvagraha*. (b) *Arthāvagraha*: It is the second stage of *avagraha*. It may be called the stage of conscious awareness of the object, because in this stage the subject has the perception of the object. In other words, as a person becomes conscious, the stage of *vyāñjanāvagraha* is a necessary antecedent of *arthāvagraha*. *Avagraha* is not self-sufficient. *Arthāvagraha* is mere sensation, which lasts only for only one instance. It immediately transforms itself into more specific cognition, i.e. *iha*.

(B) *Īhā*: *Vyāñjanāvagraha* is the potential condition of awareness. *Arthāvagraha* is the dawning of the awareness. *Īhā* is the tendency towards cognising the specific features of the object. *Īhā* has been very often translated as speculation. But it would be more appropriate to use the word associative integration. The process of *Īhā* continues for a certain period of time, though it never exceeds one muhurta.⁷⁸ Pūjyapāda Devanandi defines *īhā* as 'the striving for a specific characteristic of the object cognized by *avagraha*'.⁷⁹ The *Āvaśyakaniryukti* defines *īhā* as speculation⁸⁰ Jinabhadra, says '*īhā*' means enquiry for the distinctive features'.⁸¹ *Īhā* is the mental state in which there is striving for the ascertainment of truth. It leads to the acceptance of the true and the avoidance of the untrue.⁸² For example, we may say to ourselves that the sound is sweet and not harsh. This state of thinking in which the properties of the object are reflected upon with a view to removing doubt is called *īhā*. Thus according to the Jainas, in every perception there is a state of doubt which comes between *avagraha* and *īhā*. But we do not always feel the presence of this doubt. Hemachandra explains this as being due to quick succession of stages.⁸³ This, *īhā* is not doubt but it is a mental state in which the properties of the object are reflected upon with a view to removing doubt.

(C) *Āvāya*: *Īhā* is integration of the sensations, *āvāya* interpretes and determines the meaning of the sensation.⁸⁴ In *āvāya* there is a definite determination about the meaning of the perception. In this we come to the judgement about the nature of the object. This, is therefore called perceptual judgement, still it is non-verbal. *Āvaśyakaniryukti* defines *āvāya* as determinate cognition.⁸⁵ In the *Sarvārthasiddhi*, we get the description of *āvāya* as cognition of the true notion of the object through cognition of particular characteristics.⁸⁶ *Tattvārtha-bhāṣya* describes *āvāya* as the stage of ascertainment of right and exclusion of wrong,⁸⁷ for example, on hearing sound, a person determines that the sound must be of a cunch and not of a horn, because it is sweet and not hard. This type of ascertainment of the existing specific features of the object is called *āvāya* and it involves perceptual judgement. *Āvāya* can be used to be perceptual judgement and it can be compared to the appreciation involved in the perceptual experience. But *āvāya* need not be the final determination of the specific feature of the objects as it is the perceptual judgement. Therefore, in this characteristic of describing the *āvāya* the two traditions concerning the negative or the positive function of *āvāya* are in agreement.⁸⁸

(D) *Dhāraṇā*: *Āvāya* is followed by *dhāraṇā* (retention) which means retention of the perceptual judgement for a number of instants.⁸⁹ Umāsvāti defines *dhāraṇā* as 'final determination of the object, retention of the resultant cognition and recognition of the object on future occasions.'⁹⁰ The *Āvaśyakaniryukti* also defines *dhāraṇā* as retention.⁹¹ *Dhāraṇā* is the cause of the memory of the object, which is apprehended in *avaya*. For example, in *āvāya* there is a final determination that the sound I hear must be of a shell; and whenever I would hear the sound in the future, I would remember that it is the same sound which I had heard before. This stage of the retention of the past experience is called *dhāraṇā*. Hemacandra defines *dhāraṇā*, "as the cause of memory." It is the *saṁskāra* or the trace. *Saṁskāra* is of the nature of cognition; if it were not cognition, then there could arise no knowledge from it, or

knowledge cannot be produced by it. *Dhāraṇā* is the existence of knowledge for a definite and indefinite time, while *āvāya* etc., is momentary.

The Jainas hold that the four stages of empirical perception are neither completely different nor completely non-different. There is *bhedābheda* relation amongst them. They are different in the sense that they manifest different aspects of the objects.⁹² For example, *avagraha* manifests the objects while *īhā* removes the doubt about it. Again, it is not necessary that every process of perceptual knowledge should pass through all the stages. Sometimes the process stops only at the first or second stages; at others, the process goes right up to the fourth stage.⁹³ On the other hand, the four stages are non-different, because they belong to one and the same process. The process is not different, it is an activity of consciousness and there is a succession of stages one after another. Just as a man is the same but he passes through different stages from his childhood to old age. The stages are the different results of the one process, therefore they are not completely different. Further, every empirical knowledge begins from *avagraha*, then *īhā*, then *āvāya* and then *dhāraṇā* but there is a succession of their number; the second cannot come before the first or the third cannot before the second.

The four distinctions in *Mati-jñāna* as mentioned above have been further divided into different types: five sense organs plus the manas. These six have the four stages of *Mati-jñāna* i.e., they are twenty-four. The sense organs except the eyes and manas have *vyāñjanāvagraha*. Therefore, they are four so the total would be $24+4=28$. According to the *śvetāmbara* tradition each type of cognitive experience is further sub-divided into 12 types like (a) *bahu* (b) *bahuvidha* (c) *alpa* (d) *alpavidha* (e) *kṣipra* (f) *akṣipra* (g) *aniścita* (h) *niścita* (i) *asandigdha* (j) *Sandigdha* (k) *dhruva* (l) *adhruva*.⁹⁴ So if we multiply $28 \times 12 = 336$. There are 336 kinds of *mati-jñāna*.⁹⁵ Now these *avagraha*, *īhā* etc... can be either (i) *śrūtānisṛita* (backed by scriptural learning) or (ii) *asrūtānisṛita* (not backed by scriptural learning). The *Nandi sūtra*, however, does not subdivide *asrūtānisṛita* into *arthāvagraha* and *vyāñjanāvagraha*,

but gives the subdivisions of *autpattikī-buddhi* (instantaneous comprehension) *vainayikī-buddhi* (intellect born of faithful service), *karmaja-buddhi* (intellect developed by practical experience) and *pāriṇāmikī-buddhi* (mature intellect).⁹⁶ Jinabhadra gives the same view⁹⁷ but holds that *avagraha*, *īhā* etc are common to *śrūtānisṛita* and *aśrūtānisṛita*.⁹⁸ The *Āvaśyakaniryukti*⁹⁹ gives four kinds of *buddhi* (intellect) in quite a different context. But there is nothing there, which can contradict the claim of these *buddhis* to be regarded as *aśrūtānisṛita mati-jñāna*. These *buddhis* are special gifts of nature, and are not due to education or learning¹⁰⁰ and as such their claim to be *aśrūtānisṛita* is but self-evident. The *Āvaśyakaniryukti* defines *autpattikī* intellect as “the intellection which comprehends instantaneously the true nature of a thing never seen, heard of or even reported heretofore and is crowned with unhindered success.”¹⁰¹ The *Nandi sūtra* quotes the same definitions.

The *Vainayikī* is defined as ‘the intellection which is capable of completing a difficult task, can comprehend the spirit and letter of the trio of *dharma* (religion), *artha* (material prosperity) and *kāma* (sensual pleasure) and is fruitful in this world as well as the world here after¹⁰²’. This *buddhi* is born of humility and faithful service.

The *kārmikī* is defined as ‘the intellection which comprehends the truth due to its attentive consciousness and breadth of vision of both the practical and the theoretical sides of actions and which has received appreciation of competent critics’.¹⁰³ The intellect developed due to practical experience is called *kārmikī*. People appreciate such intellect when it is extraordinarily developed. It is not learning that is responsible for the development. But it is practical experience that lies at the back of such intellect.

The *pāriṇāmikī* is defined as ‘the intellection which fulfils (its purpose) by means of inference, reasoning and analogy, which develops with the maturity of age, and which results in well-being and emancipation.’¹⁰⁴

The common feature of all these intellects is this that, none of them is inspired by learning. They are either due to spontaneous suggestion or modesty and humility or practical experience or natural maturity of the power of reasoning. It is on account of this common characteristics that they are called *asrutanisrita*.

We have now dealt with the types of *mati-jñāna*. It is not possible to give all the possible types. Only the most apparent ones can be enumerated. The types vary according to the nature of the perceptual cognition, which can be infinite-fold.¹⁰⁵ Perception of the same object varies with each individual.

II ŚRUTA-JÑĀNA (scriptural or verbal knowledge):

In *Śruta-jñāna* knowledge arises due to explicit expression of the meaning signified by the word. In this sense verbal knowledge would not be possible without sensuous cognition. It would be possible when the *kārmic* matter obscuring the verbal knowledge is removed. *Śruta-jñāna* is knowledge obtained through discursive reasoning subsequent to *mati-jñāna*. *Śruta-jñāna* originally meant knowledge embodied in the scriptures. Knowledge of the scriptures was also called *śruta-jñāna*. Umāsvāti says that *śruta-jñāna* is preceded by *mati-jñāna* and falls into two categories viz., *Āṅgabāhya* (other than the original scripture) and *Āṅgapraviṣṭa* (included in the original scripture), which again are manifold and twelve-fold respectively. He further says that *mati-jñāna* cognizes only what is present while the *śruta-jñāna* comprehends what is present, past and future.¹⁰⁶

Āṅgapraviṣṭa śruta-jñāna may be referred to as knowledge obtained through the scriptures given to us in a codified form by the *Gaṇadharas* of *Tīrthankaras*. *Tīrthankarāḥ* have taught the doctrines. This is *arthaśruta*, while the *Gaṇadharas* have codified and presented in the form of *sāstras*. This is *arthaśruti*. The spiritual teachers in a later stage wrote commentaries explaining the knowledge contained in the *Āgamas* on various subjects. This is *āṅgabāhyaśruta* and has various divisions

like *kālīka* and *utkālīka* etc. The *śrūta-jñāna* is primarily concerned with knowledge and the literature is called *śrūta* because it gives knowledge.

The *Āvaśyakniryukti* says the types of *śrūta-jñāna* are as many as the number of letters and their various combinations and as such, it is not possible to enumerate all the types. It enumerates fourteen salient characteristics of *śrūta-jñāna* viz., *akṣara*, *anākṣara*, *saṁjñī*, *asaṁjñī*, *samyak*, *mithyā*, *sādhika*, *anādhika*, *śāparyavāsita*, *aparyavāsita*, *gāmika*, *āgāmika*, *aṅgapraviṣṭa* and *aṅgabāhya*.¹⁰⁷

Eight qualities of the intellect are recognized as necessary for the acquisition of verbal knowledge. They are - desire for hearing, repeated questioning, hearing, grasping, enquiry, conviction, retention and right action. The *Āvaśyakniryukti* thus recognizes the words as well as the other symbols such as physical gestures as *śrūta* and also lays down the means of the acquisition of *śrūta-jñāna*. It, however, does not state the meaning of all the fourteen characteristics¹⁰⁸. It is in the *Nandisūtra* that we find the meaning clearly stated.

In the *Nandisūtra*, *akṣaraśrūta* is given as three-fold: *saṁjñākṣara*, *vyāñjanākṣara* and *labdhyakṣara*. As regards *anākṣaraśrūta*, the *Nandi sūtra* gives no new information. The first two categories of *akṣaraśrūta* are only material symbols written or spoken, and as such are called *dravya-śrūta*. The *labdhyakṣara* is a kind of knowledge, and is *śrūta-jñāna* proper (*bhāvaśrūta*).¹⁰⁹ It can be produced through any of the senses and the mind. Knowledge of the conventional vocabulary and conscious application of it are the conditions of *śrūta-jñāna*. In other words, conscious exercise of the gift of language is the indispensable condition of *śrūta-jñāna*.

The *saṁjñī-śrūta* is considered in three ways, in as much as there are these three varieties of *saṁjñī* (cognitive activity):¹¹⁰ (i) discursive thinking that takes into account the past, the present and the future, (ii) Consciousness that can discriminate between what is to be avoided and what is to be accepted for the maintenance of life, but cannot think of the past or the future, and (iii) consciousness due to knowledge of

the right scriptures (*samyak śruta*). The first is called *dīrghakālīkī* (lasting for a long time), the second *hetūpadeśīkī* (discriminating) and the third *dr̥ṣṭivādopadeśīkī* (backed by scriptural knowledge). Those who possess these *samjñās* are called *samjñins*. The *śruta-jñāna* possessed by these *samjñins* is *samjñī-śruta*.

The *asamjñins* also fall in three categories. The mind is the organ of thinking. The more developed the mind the more one is capable of thinking. Those, whose mind is weak and incapable of thinking, fall in the first category of *asamjñins*. Those who are totally devoid of mind and live on mere instincts fall in the second category of *asamjñins*. Again those who believe in false scriptures and thus possess perverted knowledge fall in the third category of *asamjñins*.¹¹¹ *Śruta-jñāna* possess by the *asamjñins* is *asamjñī-śruta*. The *śruta-jñāna*, which comprises of the knowledge of the twelve *āṅgas* as presented by the *Tirthankara* and is called *samyakśruta* and that knowledge which is contrary and which does not contain the knowledge presented by the *Tīrthānkara*s is called *Mithyāśruta*. It is further said that the *Samyaktva* or *Mithyātva* depends upon the attitude of the knower. If his attitude is right, whatever he knows becomes right and if his attitude is wrong, his knowledge also becomes wrong.

That knowledge, which has a beginning and which starts at a particular time is called *sādhika śruta*. And that knowledge which has no beginning and which are eternal truths is called *anādhika śruta*. The *śruta-jñāna* may be considered to be *anādhika* from the point of view of substance of knowledge and *sādhika* from the point of its modes. That knowledge which comes to an end is called *saparyavāsita*. And that which cannot be destroyed and which is eternal is called *aparyavāsita śruta-jñāna*. In this distinction also the criteria of points of view of substance and modes is operative. That *śruta-jñāna*, which is comprised of the similarity of teachings, is called *gāmikaśruta* and that in which there is no harmony and similarity is called *āgamika śruta*.

The Canonical literature (*Āgama*) of the Jainas is known variously as *Nigantha-Pavayana* (sermons of the *Nirgrantha*), *Gaṇi-Piḍaga* (basket of *Gaṇadhara*s), *Suya-nāna* (scriptural knowledge), or merely *Siddhānta*.¹¹²

The fourteen *Pūrvas*

- (1) *Utpāda* (2) *Agrāyaṇi* (3) *Vīrya* (4) *Astināstipravāda* (5) *Jñānapravāda* (6) *Satyapravāda* (7) *Ātmapravāda* (8) *Karmapravāda* (9) *Pratyākhyānapravāda* (10) *Vidyānūvāda* (11) *Kalyāṇavāda* (12) *Prāṇavāda* (13) *Kriyāvisāla* (14) *Lokabinduśāstra*, All of which are lost.

The twelve *Āṅgas*:

- (1) *Ācārāṅga-sūtra* (2) *Sūtrakṛtāṅga* (3) *Sthānāṅga* (4) *Samavāyāṅga* (5) *Bhagavati-Vyākhyāprajñapti* (6) *Jñāṇīrdharmakathā* (7) *Upāsakadaśā* (8) *Antakṛddāśā* (9) *Amuttara-Ṇipātikadaśā* (10) *Praśnavyākaraṇa* (11) *Vipākāśruta* (12) *Dr̥ṣṭivāda*.

The twelve *Upāṅgas*:

- (1) *Aupapātika* (2) *Rājaprasnīya* (3) *Jīvājīvaḥhigama* (4) *Prajñāpana* (5) *Sūryaprajñāpati* (6) *Jambūvīpaprajñapti* (7) *Candraprajñapti* (8) *Nirayāvali* (9) *Kalpāvataṇśikaḥ* (10) *Puṣpikaḥ* (11) *Puṣpacūlikah* (12) *Vṛṣṇidaśā*.

The six *Chedasūtras*:

- (1) *Ācāradaśā*, (2) *Brhatkalpa*, (3) *Vyavahāra*, (4) *Nisītha*, (5) *Mahānisītha*. (6) *Jitakalpa*.

The four *Mūlasūtras*:

- (1) *Daśavaikūlika*, (2) *Uttarādhyayana*, (3) *Āvaśyaka*, (4) *Piṇḍaniryukti*.

The ten *Prakīrṇakasūtras*:

- (1) *Catuḥśaraṇa* (2) *Āturapratyākhyāna* (3) *Bhaktaparijñā* (4) *Samistāraka* (5) *Taṇḍulavaicārīka* (6) *Candravedhyaka* (7) *Devendrastava* (8) *Gaṇividya* (9) *Mahāpratyākhyāna* (10) *Vīrastava*.

The *Cūlikāsūtras*:

- (1) *Nandi-Sūtra*, (2) *Amuyogadvāra-Sūtra*.

Thus concludes the list of works that constitute the basic Jaina Canon.¹¹³ The Digambaras opine that all of these scriptures were lost and their most authentic scripture is *Śukhaṇḍāgama* and they considered it to be equivalent to *Dvādaśāṅga*. We also come across the classification of *Āgamas* on the basis of their subject matter into *Anuyogas*.

Jaina thinkers held that a soul is never (except when it has attained perfect knowledge) bereft of sensuous and verbal knowledge. Even the one-sensed organisms are held to be possessed of these.¹¹⁴ To be bereft of these is to lose the nature of the soul and become non-soul.¹¹⁵ Now the one-sensed organism has the feeling of touch and so they can have *mati-jñāna*, but how can it possess *śruta-jñāna*? This is a difficult problem to answer. Jinabhadra says that although the one-sensed organisms do not possess *dravya-śruta* (symbols-written or spoken) they possess *bhāva-śruta* (Potential verbal knowledge) which can be likened to the verbal knowledge of a sleeping ascetic (*yati*).¹¹⁶ The Bṛhadvṛtti gives a number of instances from the plant world to prove by inference that even the one-sensed plants can hear sound, see colour, smell odour and experience taste, and says that as in these cases the sensuous functions are carried out by the internal capacity of the organism even in the absence of the external senses so also can there be possible the existence of *bhāva-śruta* in the absence of *dravya-śruta*.¹¹⁷ *Dravya-śruta* is the exponent of thinking while *bhāva-śruta* is such thinking itself.

Mati-jñāna and Śruta-jñāna:

As regards the relation of *mati* and *śruta*, Umāsvāti says, *śruta* is as a rule accompanied by *mati* while it is not necessary that a *mati* should be accompanied by *śruta*.¹¹⁸ But the *Nandi Sūtra* says “where there is *mati-jñāna* there is *śruta-jñāna*, and where there is *śruta-jñāna* there is *mati-jñāna*. Both these are mutually involved. But, nevertheless the perceptors notice this distinction: *Abhinibodhika* is so called because it perceives directly, while *śruta* is so called because it hears. According to

Nandi-sūtra, thus the relation between *mati* and *śrūta* is one of mutual concomitance. The one is necessarily accompanied by the other. Pūjyapāda Devanandī and his follower Akalaṅka also endorse this view.¹¹⁹ To differentiate *mati* and *śrūta* it is said that *mati-jñāna* can also be *sākṣara* as it uses certain expressions, but it is not meant for the sake of others and it does not serve the purpose of communicating to others. *Śrūta-jñāna* on the contrary is *sākṣara* and also it is primarily concerned with use of language for expressing the thought and experiences.¹²⁰

The function of *mati-jñāna* is to experience the sensory experience like touch, taste, smell, form and sound and also to give meaning to these experiences. The function of *śrūta-jñāna* is to comprehend the meaning of these experiences to the use of words and sentences and to communicate to others. Therefore, *mati* is considered as *artha-jñāna* and *śrūta* as *śabdārthajñāna*. The relation of *mati* and *śrūta* is that of the cause and the effect. *Mati-jñāna* is the cause and *śrūta-jñāna* is the effect. *Dravyaśrūta* becomes the effect of the *mati-jñāna* but *bhāva-śrūta* cannot be the effect of *mati-jñāna* and therefore according to this viewpoint *śrūta-jñāna* is considered the effect of *mati-jñāna*.¹²¹ Therefore, with reference to the presentation *śrūta-jñāna* is considered to be different from *mati-jñāna*.

A question has been raised whether on the attainment of *Kevala-jñāna* do *mati-jñāna* and *śrūta-jñāna* operate. Some scholars say that on the attainment of *Kevala-jñāna*, there is no place for *mati* and *śrūta-jñāna*, because *mati* and *śrūta* are obtained due to partial destruction and subsidence of the knowledge-obscuring-*karma*, and in the case of *Kevala-jñāna* all the four *karmas* have been destroyed. But some other scholars maintain that on the attainment of *Kevala-jñāna* the *mati-jñāna* and *śrūta-jñāna* are not obliterated. They are still present and operative although the effect is negligible and unascertainable. The second view appears to be consistent with *Jñāna* stand point.¹²²

III *Avadhi-jñāna* (Clairvoyance) :

Jaina theory of knowledge lies in this conception that if the soul has the capacity to know, it must know independently of any other external condition. Knowledge is not spatial or temporal relation, but is a capacity. Distance, spatial or temporal, is not a hindrance for the soul. It can obstruct physical movement. But, on the capacity to know, it cannot have any such influence. If the soul cannot penetrate into the past or future or see through distance, it is due to the delimitation of its knowing capacity by the obstructive veil, and not due to any inherent privation. Knowledge is independent as existence. As existence does not depend upon some other existence for its existence, so knowledge does not depend upon something else for its knowledge. The knowledge of the soul is never totally obstructed by the veil even as the light of the sun or the moon is never totally obstructed even by the darkest clouds.¹²³ There is always some glimpse of the external world, however, imperfect or sometimes even perverted it may be. For the sake of systematic investigation, the various states of knowledge, ranging from the most imperfect and perverted knowledge of the one-sensed organism upto the most perfect knowledge of the omniscient, have been classified into five categories viz. *Mati*, *Śruta*, *Avadhi*, *Manahparyāya* and *Kevala*. Of these, we have dealt with *Mati* and *Śruta*, which as we have seen, are dependent upon the help of various external organs. But now we come to those categories, which do not depend upon any sense organ.

Avadhi-jñāna is a form of extra-sensory perception. It is *Pratyakṣa* or direct perception. In this we apprehend objects, which are beyond the reach of the sense organs and the mind. However, *avadhi* has limits, it can apprehend only such things which have form and shape.¹²⁴ It cannot apprehend the things which have no form and shape. Of the six substances, *pudgala* becomes the object of *avadhi-jñāna*, because the other substances are formless. Similarly, there are limitations in *avadhi-jñāna* with reference to the substance, place, time and nature of the objects. *Avadhi* is that kind of extra-sensory perception, which grasps the objects beyond the capacity of the normal sense organs.¹²⁵ With reference to the substance *avadhi-jñāna* can

apprehend the minutest particles and also it can extend to the cosmos. With reference to the space one can get *avadhi-jñāna* from the smallest part of the finger to the knowledge of the entire cosmos. With reference to the time *avadhi-jñāna* can cognise to the minutest part of the period called *āvalikā*, and for the duration of the entire innumerable *avasarpinī* and *utsarpinī* periods. With reference to the nature of the object known through *avadhi-jñāna*, we can say that one can have clairvoyance cognition with reference to the mildest psychic mode to the entire clustre of modes.

The possession of *avadhi-jñāna* is a birthright of the denizens of heaven and hell. The *avadhi-jñāna* in their case is *bhāva-pratyaya* (due to birth) ¹²⁶. The *avadhi* of the human beings as well as of the five-sensed sub-human beings is due to the destruction-cum-subsidence of the relevant *kārmic* veils. ¹²⁷ It can be acquired by merit and is called *guṇa-pratyaya*. ¹²⁸ The distinction, however, is only apparent. *Guṇapratyaya avadhi-jñāna* has been classified into six types: (1) *Anugāmi*, (2) *Ananugāmi*, (3) *Vardhamāna*, (4) *Hīyamāna*, (5) *Apratipāti*, (6) *Pratipāti* (accompanying, unaccompanying, increasing, decreasing, steady and unsteady). Just as light accompanies the sun, the first kind accompanies the individual. The second kind does not accompany the individual. The third variety develops rapidly like the fire in the forest caused by the friction, which spreads rapidly by means of dried leaves and fuel. It develops from its original degree upto the extent of innumerable universes, owing to the purity of Right faith, etc. of the individual. The fourth variety decreases from its original degree, owing to decline of right faith and the consequent increase in impure thoughts. The fifth type neither increases nor decreases. It is like the mole. It is steadfast at the same level at which it originates. It lasts till death or till the attainment of omniscience. The sixth type is unsteady like the waves caused by the wind. It develops as well as deteriorates in accordance with the growth or decline of Right faith, etc. Thus clairvoyance is of six kinds.

With reference to the spatial extension of the object cognised in *avadhi*, *Tattvārtharājvārtika* – distinguishes three types (i) *Deśāvadhi*, (ii) *Paramāvadhi*, (iii)

Sarvāvadhi.¹²⁹ Jinabhadraṇi Kṣamāsramaṇa says that it is possible to study *avadhi-jñāna* with reference to the seven *nikṣepas* – *dravya*, *kṣetra*, *kāla*, *bhāva*, *bhava*, *sthāpanā* and *nāma*.¹³⁰

The *Āvaśyakāniryukti* gives a detailed description of *avadhi* from fourteen points of view viz. its varieties, its spatial extension, shape of space it extends over etc.¹³¹ The *Nandi Sūtra*, however gives only six varieties of *avadhi* that are possible in the case of meritorious homeless mendicant with a few sub-varieties.¹³²

IV *Manahparyāya-jñāna* (Telepathic expression) :

Manahparyāya is telepathic expression. In this one experiences and cognises the mental states of others. The *Āvaśyakaniryukti* says that it is the revealer of the objects thought by the minds of the people, is limited to the abode of human beings, is due to merit and is possessed by one having sublime character.¹³³ *Manahparyāya* experience is not inferential knowledge, it is direct experience. This is not through the instrument of mind, but the soul gets it directly and mind and the mental states are the objects of knowledge of *manahparyāya*. According to Ācārya Pūjyapāda¹³⁴ and Akalaṅka¹³⁵, *manahparyāya* cognition reveals the meaning of thought expressed in others minds. There is no distinction between the thought and the content of thought. It is the material objects as well as the mental dispositions of others that are intuited in the *manahparyāya*. The mind undergoes the process of change while thinking and the objects content of this process are intuited in *manahparyāya*.

According to Jinabhadra, one possessed of *manahparyāya-jñāna* intuites the states of mind-substance directly, but knows the external objects of thought by the mind only by inference.¹³⁶ It seems that Jinabhadraṇi is more consistent, because in *manahparyāya* it is not easy to get the intuition of the object thought of by the mind. The objects of thought are secondary and are not the main content of the thought.¹³⁷ If *manahparyāya-jñāna* were to intuit the mental states and objects, then this kind of

intuition would have grasped the formed and the formless objects, but this does not happen. In this case of the *avadhi-jñāna*, we can intuit objects having forms, but in the case of *manahparyāya*, we intuit the mental states. The objects of the mental states are known through inference and then because of this, the objects which have form and also formless can be known through *manahparyāya* by means of inference.¹³⁸

The Śthānāṅga recognizes two varieties of it viz., *rjumati* and *vipulamati*.¹³⁹ Umāsvāti distinguishes the former from the latter on the ground that the latter is purer and everlasting (it lasts upto the dawn of omniscience), while the former is less pure and sometimes falters.¹⁴⁰ Distinguishing between *rjumati* and *vipulamati*, Pūjyapāda says that the latter knows less number of objects than the former, but knows them more vividly and thoroughly. The *vipulamati* is more lucid and penetrating than the *rjumati*. The former is possessed by one who gradually ascends the spiritual ladder while, the latter is owned by one who is destined to fall in the grip of passions and go down.¹⁴¹ *Manahparyāya-jñāna* intuites different aspects of the knowledge, from the point of view of substance (*dravya*) it intuites mental stage and events, through the *manovargaṇas* (fine particles of atoms constituting mind). From the point of view of place (*kṣetra*) the scope of the *manahparyāya-jñāna* is restricted to the region, where the human beings live. From the point of view of time (*kāla*) it intuites mental states for innumerable moments of time and it can extend up to past and future. From the point of view of nature (*bhāva*), it can intuit the infinite states of *manovargaṇas*. Even Gods (heavenly-beings) are not competent to possess *manahparyāya*. It is the special privileges of the gifted among the human species. Like *avadhi*, it has also gradation of spatial extension and temporal penetration.¹⁴²

Avadhi and Manahparyāya:

Avadhi and *manahparyāya-jñāna* are both extra-sensory perceptions, which the self can get directly without the help of the sense organs and the mind. But both

these forms of intuition are restricted to the cognition of objects having form. Therefore, they are incomplete and not perfect form of cognition. They are *vikāla pratyakṣas*. But *Kevala-jñāna* is the only complete and perfect knowledge. Therefore, it is *sakalapratyakṣa*. Both *avadhi* and *manahparyāya* can intuit the states of the material substance that constitute the mind. The distinction between them, therefore, is only one of scope. Besides, only a qualified human being can possess the *manahparyāya* while the *avadhi* belongs to the denizens of heaven and hell and sometimes even to the sub-human creatures. *Manahparyāya* intuits the objects in its subtlety. While *avadhi-jñāna* gets a less subtle cognition of the objects. With reference to place, *avadhi-jñāna* can intuit the objects from the minutest part of the finger in the entire cosmos. While, *manahparyāya* is restricted to the human abode only. *Avadhi-jñāna* is possible for obtaining in all the four states of existence. But *manahparyāya* is restricted to the human being of noble character. The scope of *avadhi-jñāna* is to intuit the objects having form and not all of its modes, but the latter intuits mental states, which are based on the finest particles of matter constituting mind.

V. *Kevala-jñāna* (Omniscience) :

Now we come to *Kevala-jñāna* (omniscience). The consummation of all knowledge is *Kevala-jñāna*. When the soul shines in its full splendour and attains omniscience,¹⁴³ it intuits all substances with all their modes.¹⁴⁴ When the *Kevala-jñāna* is attained, all imperfect knowledge is washed away. Nothing remains unknown in omniscience.¹⁴⁵ According, to the Jainas the soul in its pure form is pure consciousness and knowledge. As a matter of fact, human constitution is such that as soon as a person frees himself from moral vices and succeeds in correcting his attitude and outlook his intellect is directed to flow in a pure channel *Umāsvāti opīṇēs*, “ On the emergence of *Kevala* the other four kinds of knowledge viz...*mati*, *śrūta*, *avadhi*, *manahparyāya* are overpowered much in the same way as the other luminaries of the sky are overpowered on the appearance of the sun in the firmament, but supports the

view that they are absolutely impossible in the omniscient on the ground that omniscience is due only to the total destruction while the other four are due to the destruction-cum-subsidence of the knowledge-obscuring-*karma*. Total destruction bars the possibility of destruction-cum-subsidence.¹⁴⁶ The total destruction of the mohaniya karman is followed by a short interval lasting for less than a muhurta (fourty-eight minutes) after which the *karmas* veiling *Jñāna* and *darsāna* and also the *antarāya* (obstructive) *karman* are destroyed. Gaṇadhara Gautama asked Mahāvīra “Does the omniscient know through the *indriyas* or the *manas*?” Mahāvīra replied “He does not know the objects through the *indriyas* and mind; the omniscient knows the limited and the limitless. These cannot become objects of senses. They are direct to the soul.”¹⁴⁷

Kevala means pure.¹⁴⁸ Hence *Kevala-jñāna* means pure knowledge. The other meaning of the word *Kevala* is extraordinary or superior.¹⁴⁹ Again *Kevala* would also mean *ananta* i.e. endless.¹⁵⁰ The knowledge we get has no end because all the veils that cover the knowledge have been removed. *Kevala* would mean omniscience (*sarvajñatā*), although *sarvajñāna* has to be taken in the right sense. When the impurities of *karmas* are removed, we get pure, super, normal and perfect knowledge. Therefore, there would be no deficiency or defect in that knowledge. Omniscience intuites all substances with all their modes of the world and the beyond.¹⁵¹ There is nothing to be known and nothing unknown for an omniscient. It is the simultaneous knowledge of all substances and modes of the past, present and future. The fullest realization of the capacity of the self when all the impediments are removed is to be found in the *Kevala-jñāna*. The Jainas hold that each and every entity is related to all entities other than itself in the universe in some relation or other. In order to know an entity completely, these relations or *pariyāyas* are to be completely known. And hence it follows that the complete knowledge of one entity involves the complete knowledge of other entities as well. If the relations are real and if it is also possible to know these relations, it logically follows that omniscience is possible.

Omniscience is perfectly consistent with the Jaina conception of emergence of knowledge as the removal of veil. As realists the Jainas believe in relations as objective links that relate each and every entity with all that is other than the entity. Symbolically, the relations are links between A and the contents of non-A. This means that the complete knowledge of A implies the complete knowledge of non-A and this is obviously the knowledge of the whole universe. In other words, the perfect knowledge of one entity means the perfect knowledge of all entities. The *Ācārāṅga* has very characteristically expressed this in the following terms: 'One who knows one knows all, and one who knows all knows one'.¹⁵² There is no controversy regarding the nature of *Kevala* among the different Jaina thinkers.

The Nandi-sūtra mentions two-types: (i) *Bhāvastha*, omniscience of the liberated who still live in this world as for instance the omniscience of the *Tīrthanīkaras* ^{and} (ii) Omniscience of the one who is totally liberated which may be called *Siddha*.¹⁵³ The *Bhāvastha* omniscience is again of two types as: (a) *Sayogi* and (b) *Ayogi*. There are sub-divisions in both these. Similarly *Siddha* omniscience is of two types as (a) *Anantara-Kevala* and (b) *Parampara-Kevala*, each having its sub-divisions.¹⁵⁴ The Jaina view of omniscience may be compared to the Nyāya view of the divine knowledge¹⁵⁵ and the Yoga theory of divine perception.¹⁵⁶ Divine knowledge is all-embracing intuition. It is perceptual in character as it is direct and as it is not derived through the instrumentality of any other cognition. The divine perception grasps the past, the present and the future in one eternal 'now'. The soul, according to the Jaina, is itself divine and perfect and there is no other transcendental being than the individual soul.

Thus in *Kevala-jñāna* we see the manifestation of *Ratna-traya*. The seeds that were sown in the form of **Right-faith** watered by **Right-knowledge** and perfected by **Right-conduct**, blossom and bear the fruit of *Kevala-Jñāna*. That is the finality and the end. It is not possible to establish the possibility of omniscience on the basis of empirical methods of investigation which psychology and empirical

science follow. However, its logical possibility cannot be denied. Progressive realization of greater and subtler degrees of knowledge by the individual is accepted by some psychologist especially with the introduction of psychical research for analysing extra sensory perception. A consummation of this progressive realization would logically be pure knowledge and omniscience, a single all-embracing intuition.

“With these five kinds of knowledge, *ku-mati*, *ku-~~sūtra~~^{śrūta}* and *vibhaṅga* are added to make up eight kinds of knowledge. These three are nothing but false knowledge of *mati*, *śrūta* and *avadhi*.”¹⁵⁷ False knowledge is characterised as *saṁśaya* (doubt) *viparyaya* (perversity) and *anadhyavasāya* (wrong knowledge caused by carelessness and indifference). Owing to the lack of discrimination between the real and the unreal, the soul with wrong knowledge, like the lunatic, knows things according to its own whims. Perversity of attitude veils the faculty of perception and knowledge, and knowledge becomes vitiated. It becomes *ajñāna*.¹⁵⁸ The sense of discrimination is necessary for Right knowledge. Want of clarity in thinking is also responsible for wrong knowledge. In other words, the actual sensuous perception and cognition of the object may be quite correct, but the perverted meaning or slant with which the object is being viewed that makes the knowledge perverted and false, just as fresh milk poured into bitter-gourd turn’s sour. One or more of these factors are responsible for wrong sensory knowledge, wrong scriptural knowledge and erroneous clairvoyance.

Right faith may arise from intuition independently of any precept or it may come to exist from external sources e.g. from precept of others or by reading the scriptures. There is no necessity for any work on logic for those who realise Right faith through intuition, but as regards others, *Pramāṇa* and *Naya* are the means of instruction.¹⁵⁹ Thus the relation of *Pramāṇa*, *Ratna-traya* and Emancipation is established.

A man who understands the transitory character of the worldly objects of enjoyment and the eternal nature of the supreme beings leaves the temporal things and turns to God. This knowledge of the real nature of things is both *pramāṇa* as well as a constituent of liberation.

The result of *pramāṇa* has been mentioned to be the destruction of wrong knowledge, leaving undesirable-objects, acquiring desirable-objects or acting indifferently towards objects.¹⁶⁰ Siddhasena Divākara has mentioned in his *Nyāyāvatāra*, "The immediate effect of *pramāṇa* is the removal of ignorance, the mediate effect of the absolute knowledge is bliss and equanimity while that of the ordinary practical knowledge is the facility to select or reject."¹⁶¹

In another way, it may be urged that it is only when we use our faculties after understanding the real nature of a thing that our efforts succeed. If a man wants water but wrongly supposes oil to be water, his efforts towards the oil would be fruitless in the attainment of his object. By *pramāṇa* we understand the real nature of objects and by *pramāṇābhāsa* we get false knowledge. So we must leave *pramāṇābhāsa* and through *pramāṇa*, understand the real nature of objects.

In the *Āgamaic* literature, we get elaborate discussion of *pramāṇa* i.e valid source of knowledge.¹⁶² *pramāṇa* refers to *Samyag-Jñāna*.¹⁶³ The analysis of the nature of *pramāṇa* shows that there is no difference between knowledge and *pramāṇa*. The relation between knowledge and *pramāṇa* is one of pervaded and the pervasion. The former is of two types-valid and invalid. Valid knowledge is that which is consistent with the previous knowledge and is definite and certain. That knowledge which is expressed by doubt and preversity is invalid knowledge. Right knowledge is free from doubts and is certain and well defined. Right knowledge reveals itself and cognises the object. The Jainas have said that *pramāṇa* or Right knowledge is that knowledge which is fruitful and certain. Right knowledge or *pramāṇa* is truth.

It is necessary to distinguish between the valid knowledge and invalid knowledge. The Jaina logicians have given criterion of validity of knowledge on the basis of two-fold function - the self-cognition of the cognition and the cognition of the object. Sometime cognition becomes valid by itself and sometime it has to be verified by means of some other cognition. Therefore, the word *svataḥ* and *parataḥ* are used. If cognition is self-valid, it is true to itself and it is a *pramāṇa*. But in some cases, cognition has to be verified through some other means.¹⁶⁴

According to Jainas the validity or otherwise of cognition is determined by the situations, for instance, a man is thirsty, he drinks water and he knows that the water has quenched his thirst. In this cognition, it is not necessary to have external circumstances for determining the validity of knowledge. Again, if we see light coming out from a closed room, and if we do not know from what source the light comes, whether it is from candle or an electric light, we have to open the door and see. In this case, the validity is determined by external circumstances. Therefore, in this situation it is *parataḥ*.¹⁶⁵

The aim of Right knowledge or *pramāṇa* is to make the object clear.¹⁶⁶ It is to illumine the object. *Pramāṇa* enables to comprehend the two objects of the nature of the object. We cannot get a correct nature of the object unless we have the knowledge of the distinction between the *pramāṇa* and *apramāṇa*. The direct result of *pramāṇa* or Right knowledge is to remove ignorance. Right knowledge leads to happiness and bliss. With this knowledge, one gets full comprehension, just as the ray of the suns light make everything clear. A person with Right knowledge develops an attitude of indifference and renunciation for the mundane world.

In the Jaina epistemology, there are three different views regarding the numbers of *Pramāṇas*. In the *Anuyogadvāra* sūtra four *Pramāṇas*: *pratyakṣa*, *anumāna*, *upamāna* and *āgama* have been mentioned. Ācārya Siddhasena Divākara mentions three *Pramāṇas*: *pratyakṣa*, *anumāna* and *āgama*. Umāsvāti in his

Tattvārthasūtra, Vāḍidevasūri in his *pramāṇa-nayatatāvaloka*, and Ācārya Hemacandra in the *Pramāṇa-mīmāṃsā* have recognised two *pramāṇas*: *Pratyakṣa* and *Parokṣa*.¹⁶⁷

Pratyakṣa:

The Jainas contend that clearness and distinctness are the characteristics of *Pratyakṣa*.¹⁶⁸ *Pratyakṣa* cognises the object directly and fully without any other media. The Jainas have classified *Pratyakṣa* into (a) *ātmapratyakṣa* and (b) *indriyānindriya pratyakṣa*. *Ātmapratyakṣa* is the direct knowledge that the soul gets without the help of *indriyas*, the *manas*, and other *pramāṇas*. This is *pāramārthika pratyakṣa* or *no-indriya pratyakṣa*. In the *indriya pratyakṣa* one gets direct cognition through the medium of sense organs and the *manas*, without the help of the middle term or the process of reasoning. We have already seen that *pratyakṣa* according to the Jainas have been distinguished from two points of view (1) *Pāramārthika* which is again sub-divided into *sakala* and *vikala*. (2) *Vyāvahārika pratyakṣa*, which has been distinguished into four stages such as: *Avagraha*, *īhā*, *āvāya*, and *dhāraṇā*.

Parokṣa:

That knowledge which is adequate and yet which has the characteristic of being unclear and distinct is called *parokṣa*. *Parokṣa* is opposite of *pratyakṣa*. In this, there is the absence of clearness and distinctness. *Parokṣa* is of five types - *Smṛti* (memory), *pratyabhijñā* (recognition), *tarka* (logical discussion), *anumāna* (inference) and *āgama* (testimony)¹⁶⁹.

- 1) Memory - The revival of the mental traces due to retention could be memory.¹⁷⁰ Memory depends on the recollection of the mental states retained in the minds of past experience. The recollection of the impression received in the past is due to various causes, physical and mental. The mental states of interest would be an important condition of the memory. Jainas consider memory as a form of *prajñā*.

Jainas maintain that the right or correct knowledge of object with reference to the past, present or the future may be considered to be a *pramāṇa*. Memory presents the valid cognition of the past event through recollection. Therefore, it is *pramāṇa*.

- 2) Recognition - It is the valid cognition that we get through the synthesis of *pratyakṣa* and memory.¹⁷¹ We recognise that the cow at home is the animal that we see. We also say that the buffalo is different from the cow. These statements are expression of recognition. Memory refers to the cognition of the past event but recognition gives a synthesis of the cognition of the present with the recollection of the past incident. Therefore, it is a *Pramāṇa* and is a valid source of knowledge.
- 3) Hypothetical reasoning - It is conditioned reasoning.¹⁷² It is called *ūha*. It is inference based on the previous condition. For instance, if there is fire, there is smoke and if there is no fire there is no smoke. It has two constituent conditional proposition as the major premise. It can be stated as "if 'a' is 'b' then 'c' is 'd', and because 'a' is 'b' therefore 'c' is 'd'. *Vyāpti* is the universal relation between the middle term and the major term. *Tarka* is inference based in positive and negative conditions of the universality of relation between the middle term and the major term. Generally all schools of Indian philosophy have accepted *tarka* as a *pramāṇa*. According to the Jainas the knowledge of *vyāpti* in its positive and negative aspect is possible through hypothetical reasoning.
- 4) Inference - It is knowledge which is arrived at through the means of other knowledge.¹⁷³ It is possible through the middle term and therefore it is said that *anumāna* is possible through *liṅga*.¹⁷⁴ *Liṅga* is the middle term which connects the major and minor terms. Just as we can infer the existence of fire through the perception of smoke. Smoke is the *liṅga*. It is the means through which inference is possible. Fire is the major term about which we infer. It is called *sādhya* or

liṅga. Smoke is the attribute of fire. Without fire the existence of smoke is not possible. Therefore, the relation between fire and smoke is *avinābhāvi* (universal positive relation). The absence of fire will also be the absence of smoke. The relation is also universal considered from the negative sense. But the converse is not true. By the absence of smoke we cannot infer the absence of fire, because there may be fire without smoke, but there cannot be smoke without fire. The relation between the major term and the minor term will have to be universal, both positively and negatively. This type of relation is the basis of valid inference. This type of relation is also called *anyathānupapatti*, as it presents the universality of relation of the negative sense, *sādhana* or *liṅga* is called *hetu*. All systems of Indian philosophy, except Cārvāka, accept *anumāna* as a *pramāṇa*.

Syllogism refers to the constituent propositions of inference, which are called *avayavas*. There is not much discussion about this problem in the original *Āgamas*. The syllogism presents the methodology and the procedure of expressing one's thoughts to others so as to it effective and valid. *Daśavaikālika niryukti* has a discussion about this problem and it mentions various forms of syllogism from the syllogism with two propositions to the syllogism with ten propositions.¹⁷⁵

Upamāna is comparison. It is nearer to analogy in the western logic. It is based on the points of similarity (*sādharmya*) and points of difference (*vaidharmya*).¹⁷⁶

- 5) Testimony - It is the acceptance of the truthful statements of worthy man.¹⁷⁷ It is the *āptavacana*. *Āptapuruṣa* is the man of authority. He is the expert in the subject and he knows how to present his knowledge in a subject in a proper form. He is free from hatred and attachment. He is objective in his approach and has no prejudices or bias. He is not afflicted by ignorance. From the practical point of view statement of such an *āptapuruṣa* is important. The statements of the authority

are valid for all the time – past, present and the future. *Tīrthaṅkaras* are considered to be the *āptapurusa* par-excellence.

Āgama is of two types (i) *Laukika Āgama* and (ii) *Lokottara Āgama*. *Laukika Āgama* refers to the expression regarding the empirical events and *Lokottara Āgama* refers to the philosophical and spiritual discussions contained in the canons. For instance, *Mahābhārata* and *Rāmāyaṇa* are *laukika Āgama*, while the *Āgamas* are *lokottara Āgama*.¹⁷⁸ They have been distinguished into three types as *suttāgama*, *atthāgama* and *tadubhayāgama*.¹⁷⁹ *Āgamas* have also been distinguished into three types from another point of view: *ātmāgama*, *anantarāgama* and *paramparāgama*.¹⁸⁰ *Āgama* has also been distinguished into two forms as *artharūpa* and *sūtrarūpa*. The *Tīrthaṅkara* preaches the doctrines to his disciples, i.e., *artharūpa āgama*. It is self-born for *Tīrthaṅkaras* because it comes from the omniscient only and it is not received from any other person. *Gaṇadhara*s receive the teachings of the *Tīrthaṅkara* directly and pass it on to progeny.

Right knowledge is the knowledge of Reality. As reality is multifold, it can be viewed from different angles and a person with Right knowledge definitely takes care to analyse one or all aspects of truth as the case may be. Hence a study of – *Anekāntavāda*, *Syādvāda*, *Nayavāda*, *Nikṣepavāda* – all of which enable us to understand Reality. Jainism meets the extremes and presents a view of reality, which comprehends the various sides of reality to give a synthetic picture of the whole. It recognises the principles of distinction and develops the comprehensive scheme of *Anekānta*-realism. *Anekānta* is the ‘most consistent form of realism’, as it allows the principle of distinction to run its full course until it reaches its logical terminus on the theory of manifold reality and knowledge.¹⁸¹

Anekāntavāda - It is the foundational principle for philosophical position of the Jainas. *Anekānta* is the basic attitude of mind, which expresses the fundamental principle that reality is complex and it can be looked at from different points of view.

The points of view are the *nayas* and the *naya* is the psychological expression of the basic principle of *Anekānta*. *Syādvāda* is the logical expression of *nayavāda* in predication form.

Siddhāsena Divākara, in his *Sanmati Prakaraṇa* has stated that *Anekānta* is the very first and fundamental principle, which teaches us the first and last lessons of the Jaina philosophy. In every day life, we find the spirit of *Anekānta* pervading the thought and life of the people. Therefore he salutes the theory of *Anekānta*.¹⁸² Upādhyāya Yaśovijaya says that one who has developed the *Anekānta* outlook does not dislike other viewpoints. He develops the spirit of equanimity for the understanding of the problems of other philosophies. In the absence of the spirit of equanimity, all knowledge would be fruitless, and any amount of reading the sacred texts would not lead to any fruitful result.¹⁸³ Intellectual confusion is created by *ekānta* while *Anekānta* clears the welter of confusion. According to *Anekānta* view, every object has the triple attributes of Origination, Destruction and Permanence. The modes originate and are destroyed but the substances remain permanent.¹⁸⁴ This is true of every object and there are no exceptions to this.

The Jaina *Ācāryas* have elaborately discussed the function of *Anekānta* in the form of *Saptabhaṅgī*. The *Syādvādist* view is illustrated by the analogy of a milkmaid, churning milk; she holds in each hand one end of the rope wound round the churn-staff and in the process of churning alternately pulls one end, relaxing the other but without letting it go. In the same way, a *syādvādist*, when viewing a thing from a particular angle and emphasising one of its aspects, does not lose sight of the other aspect or aspects of the thing. A piece of paper catches fire – the paper burns, the burnt thing is not the paper, the paper is no more, but the elements of which it was made of are there; they still exist, only the form has changed. The ocean is there as a permanent entity, but the waves in it are ever forming and reforming. The one giving place to the other – there is permanence in the midst of change and change in the midst of permanence, unity in the midst of diversity and diversity in the midst of

unity. The nature of a thing is complex having many characteristics and the nature of any one of the characteristics can be described in seven different ways. Therefore, this is called seven-fold predication of *saptabhaṅgī*.¹⁸⁵ The seven fold predications are:

- 1) *Syād-asti* - From a particular point of view 'it is'.
- 2) *Syād-nāsti* - From a different point of view 'it is not'.
- 3) *Syād-asti-nāsti* - From a still different approach 'it is and is not'.
- 4) *Syād avaktavyam* - From another point of view, 'it is inexpressible'.
- 5) *Syād asti-avaktavyam* - From a point of view, 'it is and is inexpressible'.
- 6) *Syād nāsti-avaktavyam* - From another point of view, 'it is not and is inexpressible'.
- 7) *Syād - asti- nāsti avaktavyam* - From a different point of view, 'it is, it is not and is inexpressible'.

In the seven-fold predication affirmation, negation and inexpressibility are primary forms of predications. With the combination of these three predictions, we get the remaining four: *asti-nāsti* (affirmation and negation), *asti-avaktavyam* (affirmation and inexpressibility), *nāsti-avaktavyam* (negation and inexpressibility) and *asti-nāsti- avaktavyam* (affirmation, negation and inexpressibility). These seven-fold predications have been mentioned in the *Āgama* literature. In the *Bhagavatīsūtra*,¹⁸⁶ seven-fold predications are mentioned.

The great merit of the Jaina philosophy of non-absolutism lies in the fact that it is able to maintain the truth of the opposite elements like unity and multiplicity in a consistent manner. It establishes its truth not by rejecting the partial view about reality but by taking all of them into consideration. "The only thing the Jaina dislikes in other thinkers is the dogmatic claim of each that he alone is in the right. The claim amounts to a fallacy of exclusive predication (*ekāntavāda*)."¹⁸⁷

In the Upaniṣads the problem regarding the aspects of existence¹⁸⁸ and non-existence¹⁸⁹ of the object and their nature were discussed, but the discussion was not exhaustive. Sañjaya Velāhtiputta tried to explain away the problems by referring to the theory of ignorance and uncertainty. The Buddha presented the *Vibhajjavāda* and said that certain problems, which are metaphysical, are inexpressible (*avyākṛta*) but Mahāvīra was not satisfied with such partial solutions of the problems. He gave dialectic of the predications by the help of rigorous logical exercise and presented *Anekāntavāda* and *Saptabhaṅgī*.

Anekānta emphasises that truth is many-sided. Reality is of the nature of *anantadharma*. Reality is complex like the many-coloured dome. It can be looked at from different points of view. *Naya* refers to the point of view one takes when one looks at the object.

Nayavāda - It is defined as a particular opinion or a viewpoint of looking at an object. It expresses a partial truth about an object as known by a knowing object. The Jainas give the example of the blind men and the elephant. The blind men feel the animal and describe it, each in his own way. Similarly, we look at objects and describe them in our own way from different angles. Other viewpoints are also recognised; and they need to be recognised with each in the scheme of a fuller and more valid knowledge, which is the sphere of *pramāṇa*. *Nayavāda* is the basis of the principle of *Anekānta*. The Jainas have formulated a methodological scheme consisting of seven ways of looking at reality.¹⁹⁰ They are:

- 1) *Naigamanaya*: It refers to the purpose or the object in view that is in mind of the person who is responding. It emphasises that the unity and diversity both are important.
- 2) *Saṅgrahanaya*: It refers to the tendency to find unity among diversity. It gives prominence to the unity and in that (a) *para-saṅgraha* emphasises absolute unity while (b) *apara-saṅgraha* gives prominence to relative unity or oneness.

- 3) *Vyavahāranaya*: It is very much concerned with the particularity and the study of diversity.
- 4) *Rjusūtranaya*: It aims at presenting the aspect of reality from the point of view of the momentary present.
- 5) *Śābdanaya*: It analyses the function of the word and its meaning.
- 6) *Evambhūtanaya*: It analyses the specific situation and the contexts in which particular meaning is referred to the word.
- 7) *Samābhirūḍhanaya*: It refers to the etymological meaning of the word.

In order to understand the nature of the object in all its aspects, it is necessary to accept the presentation of the object in different points of view also. Otherwise, the picture would be one-sided, just as a garland of diamond can be called a garland only when the different individual diamonds are arranged and attached in a *systematic* way. Just as the garland of diamond depends on its cohesion on the thread that weaves out the diamonds, so also *Nayavāda* weaves out the right attitude and Right knowledge.

Ācārya Kundakunda says that the one who takes the stand of looking at the things from two different views understands the truth of the presentation of the two *nayas*. He does not reject the other point of view, because he knows that the other point of view has also its value.¹⁹¹

The *Nayavāda* gives scope for catholicity of outlook. It asserts that others may also be right and the rightness of each point of view is partial and it adds to the comprehensive picture of reality. In this sense, the Jainas have been tolerant in accepting the various points of view in order to present a coherent picture of reality. *Nayavāda* and *Syādvāda* express the spirit of tolerance. They symbolize intellectual non-violence.

Nikṣepavāda - Man uses language for expressing his ideas. Without the use of language, he cannot express his thoughts. Language is the medium of communication.

Language would be useful and it will serve its function properly if its words are replete with exact meaning. The function of *Nikṣepavāda* is to understand the exact content of the words in terms of meaning and its usage.¹⁹² This is the theory of the *Nikṣepa*. The other sense in which *Nikṣepa* is used is “*nyāsa*” it is implication and clarification. In the *Tattvārthasūtra* we come across this word¹⁹³

Nikṣepa removes ambiguities and uncertainties in the meaning of the word. *Nikṣepa* can be distinguished from *pramāṇa* and *naya* with reference to its linguistic function. *Pramāṇa* and *Naya* are primarily logical and epistemological. The function of *pramāṇa* is to comprehend the full nature of the object in all its aspects. *Naya* apprehends the nature of the object from a particular point of view and not in all aspects, but partially. But *Nikṣepa* is more concerned with the linguistic analysis of the function and their meaning. We have to consider two types of the meaning of the word - Primary meaning and the secondary meaning. To make a distinction between the primary and the secondary meaning - is the important function of *Nikṣepa*.

Nikṣepa can be analysed from four aspects: (i) primary, (ii) Secondary, (iii) Imagined and (iv) Unimagined (*Pradhāna*, *Apradhāna*, *Kalpita* and *Akalpita*).

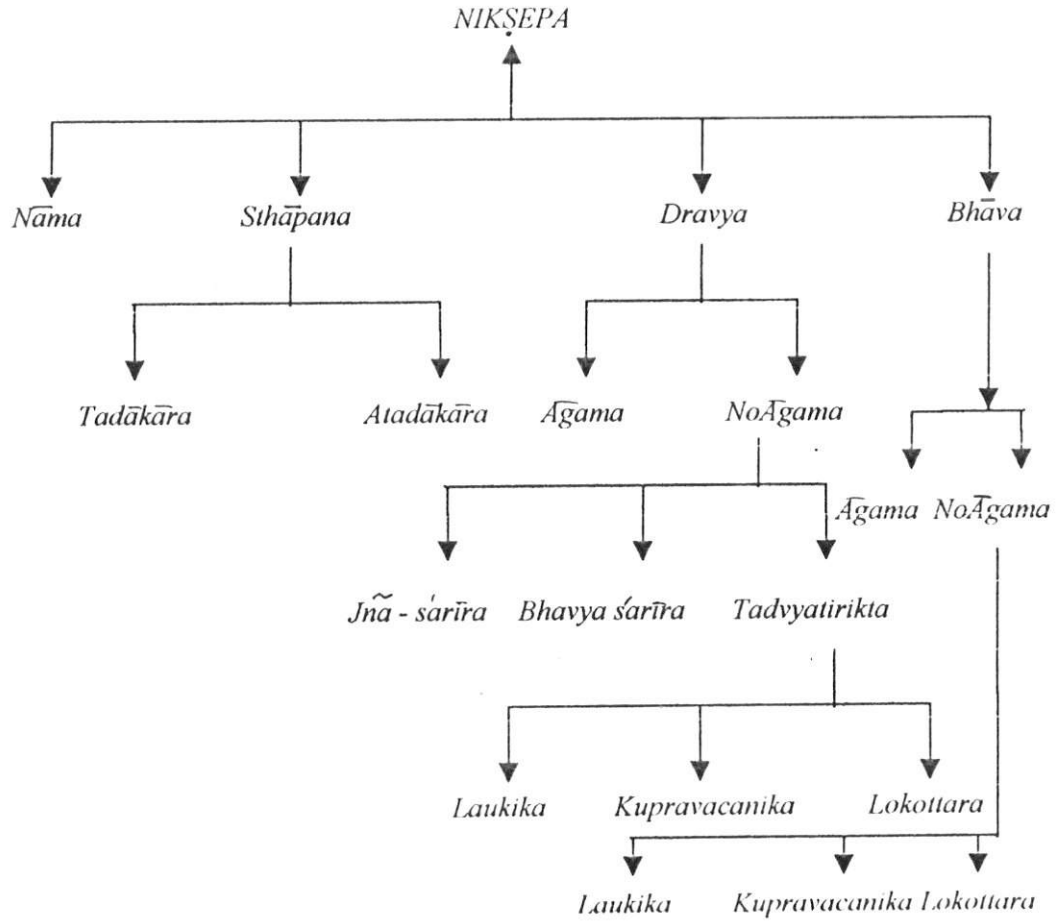
Further *Nikṣepa* is of four kinds:

- (a) *Nāma nikṣepa* refers to the name, more specially the proper name, arbitrarily given to an object without considering the presence or the qualities suggested by the name. For example, the name of a very poor man may be Laxminarayana. A proper name has no connotation.
- (b) *Sthāpanā nikṣepa* refers to the identification of the meaning of a word, although a meaning may not be identical. In this, we take a word and identify the meaning of the word with one object. *Sthāpanā nikṣepa* is of two types: (i) *Tadākāra* (of the same form) and (ii) *Atadākāra* (of different form). If the meaning of an object is fixed on the object of the same form, it is called as *tadākāra sthāpana*.

(c) *Dravya nikṣepa* refers to the substance with its qualities implied in the word. For example, a pot, which is used to contain ghee in the past, is even now called ghee-pot. The scope of *dravya nikṣepa* is very wide. It may cover the expressions relating to the past or the future as projected into the present tense. The future king is also called king. And when the king is dead, his body is also referred to as the king. *Dravya nikṣepa* is of two types: (i) *āgama dravya nikṣepa* and (ii) *no-āgama dravya nikṣepa*. *No-āgama dravya nikṣepa* is of three types: (1) *jñā-sārīra*, (2) *bhavya sārīra* and (3) *tad-vyatirikta*. *Āgama dravya nikṣepa* refers to the implications of the meanings and the cognition content of the meaning, rather than the exact expressed form of the knowledge. The *ātman* knows through a body and this is called *jñā-sārīra* or *jñayaka sārīra*. If the *ātman* is embodied and that *ātman* will be a learned man in future, it is called *bhavya sārīra*. In the third, the emphasis is not so much on the body, but it is on the bodily activities like-movement of the hands etc. For example, when an ascetic is preaching, he may make gestures with the hands. These gestures are *tad-vyatirikta no-āgama dravya nikṣepa*. *No-āgama tadvyatirikta dravya nikṣepa* is of three types: (i) *Laukika*; for instance, according to the common parlance of language “*śrīphala*” is auspicious. (ii) *Kupravacanika*, for example, according to this ‘*Vināyaka*’ (*Gaṇeśa*) is called auspicious. (iii) *Lokottara*, from the ultimate point of view, religion with faith, knowledge and conduct is auspicious.

(d) *Bhāva nikṣepa* ^{This} _λ *nikṣepa* refers to the grasping of the meaning of the nature of the object through the world. The learned man who is a teacher and who is useful as a teacher may be said to be a teacher. This is *Āgama bhāva nikṣepa*. A teacher who is engaged in the activities of teaching may be considered to be a teacher in activity from the point of view of “*No-Āgama bhāva nikṣepa*”. In these cases, the word has no reference to the aspect or the function in partial form. It has three forms: (1) *Laukika*, (2) *Kupravacanika* and (3) *Lokottara*.

We give below the classification of *nikṣepa* as discussed above :



Every thing is expressed through *nikṣepa*. It is the linguistic expression. There are infinite number of expressions, but every thing has to be expressed in the form of four expressions of *nikṣepa*. Only one *nikṣepa* will not give a full picture of the state of the object. Every object has its name. It is *nāma nikṣepa*. It has its state. It is *sthāpana nikṣepa*. It is referred to with reference to its material, it is *dravya nikṣepa* and there is the expression of its nature and its attributes. It is *bhāva nikṣepa*. So the concept of *nikṣepa* is primarily linguistic in nature. It is aimed at giving the exact meaning of a term.

It should not be out of place here to reproduce the views of a few of the many modern thinkers and scholars who after a careful study of this *Syādvāda Anekāntavāda* of the Jainas have evinced appreciation and admiration for it:

Dr .Radhakrishnan the representative philosopher of Modern India, said, “Individual freedom and social justice are both essential for human welfare. We may exaggerate the one or underestimate the other, but he who follows the Jaina concept of *Anekāntavāda*, *Sapta-bhaṅgī-nyāya* or *Syādvāda* will not adopt that kind of cultural regimentation. He will have the spirit to discriminate between right and wrong in his own and in the opposite views and try to work for a greater synthesis. That should be the attitude which we should adopt.”¹⁹⁴

Mahatma Gandhi is reported to have once said that he had a very high regard for the doctrine of *Syādvāda*, and that he practised it in his life.¹⁹⁵ Jawaharlal Nehru says, “We have to realise that truth is many-sided and it is not the monopoly of any group-formation.”¹⁹⁶ Dr. Rajendra Prasad, the first president of India, observed, “This doctrine of *Syādvāda* is a valuable contribution of Jainism to Indian religion and world philosophy. It consists of catholic view along with the capability to appreciate others approaches to reality”. In the words of Dr. M.B. Niyogi, “*The Anekāntavāda* or *Syādvāda* stands unique in the world’s thought. If followed in practice it will spell the end of all warring beliefs and bring harmony and peace to mankind.”¹⁹⁷ Prof.Archie.J.Bahm says, “ I look with considerable appreciation upon Jaina logic as having long distinguished principles which only now are being rediscovered in the west”.

To conclude, the *Anekānta* philosophy of the Jainas, with its two veritable and strong wings, the *Nayavāda* and the *Syādvāda*, is thoroughly consistent with Jaina ontology and the Jaina theory of knowledge. It is with the help of powerful instrument in their hands that the Jaina philosophers have steered clear of nihilism on one hand and absolute monism on the other, as well as of shallow realism of the

materialist and the ludicrous stand of the idealist. It fosters a rational outlook and an appropriate attitude of looking at things, condition and relations, gives a breadth of vision and helps a right and proper evaluation, of ultimate realities. And, it infuses in those who believe in and practice this philosophy, a healthy spirit of sympathetic understanding, reconciliation, tolerance, co-operation and co-existence, in every day life and in their relations with their fellow beings.

Conclusion:

Every tenet conducive to advancement of the self must be understood correctly and fully, dispelling all doubts and misconceptions. Such knowledge must guide our thoughts and speech. Perfect knowledge is inherent in the soul but is obscured by the veils of knowledge-obscuring *karma*. It is only by subsidence or destruction of that *karma* that Right knowledge can be gained partially or fully.

Just as the sun can shine with full brilliance only with the melting away of all clouds that obscure its light, so also knowledge which is inherent in the soul can become omniscience only when the cloud of the knowledge-obscuring *karma* has been vanquished. Right faith is as much the natural attribute of the soul as Right knowledge. Right faith is the breath of Right knowledge, the latter grows in its dimensions and brilliance in proportion to the destruction of the corresponding *karma*. With the entire removal of the veils, there emerges the refulgent knowledge or omniscience. The causal connection between the knowledge and faith is to be found in the fact that rational faith presupposes some sort of intellectual enquiry or investigation, notwithstanding the fact that Right knowledge is itself dependent on Right faith. Knowledge and faith are inter-dependent.

Man should not accept a view or a doctrine on authority. He should neither accept nor reject it on the basis of the consideration as to its author. He should test and verify it by reason. This the reason why our spiritual teachers appeal to us not to accept their statements on authority; they ask us to examine them, and to accept them

if they are found true and to reject them if they are found false, so that we may acquire Right knowledge.

Ācārya Haribhadra was a learned Brahmin. He was an erudite scholar of all systems of Indian philosophy. He accepted the Jaina religion and became an illustrious Jaina monk who greatly prompted and propagated the noble principles of the Jaina religion and philosophy. He declares, "I have no partiality for Lord Mahāvīra nor do I have any hatred for Kapila etc. I should accept him as an authority whose statements are rational."¹⁹⁸ Reflect on truth, test it on the touchstone of reason. Then if you find it right and cogent, accept it without any hesitation.¹⁹⁹

In order to exterminate dogmatism from our mind, we should cultivate broad-mindedness, liberality and nobility. As a result, our heart becomes soft, equanimous, impartial and devoted to truth alone; narrow-mindedness, sectarianism, communalism and obstinacy find no place in it.

For all-round development of man, balancing of head (reason, intellect) and heart (faith) is essential. They are complementary to each other. Knowledge shows us the path of purification and goodness, and faith inspires us to walk on that path. Futile indeed is knowledge without faith. Even so is faith futile without knowledge. Without faith, knowledge is inactive; and without intellect faith is blind, and mistakes the wrong path for the right one and vice versa. Chariot of life moves on the two wheels of faith and knowledge. For human progress also their mutual co-operation is extremely necessary.

Man can progress on the path of purification by supplementing faith to knowledge. As the field of experience expands, the field of faith becomes narrower, of course, the intensity of the faith increases.

Amṛtaçandra *Ācārya* has indicated that we need eight pillars to construct a sound edifice of Right knowledge. They are - (i) *grantha* (the reading of the sacred

books): Study of such books with care and faith is the first requisite, (ii) *artha* (meaning): Mechanical study without understanding the meaning serves no purpose. Reading becomes fruitful only when the significance of the words, phrases and their implications are satisfactorily mastered, (iii) *ubhaya* both reading and understanding of the meaning are essential, they together complete the process and the purport. It is emphasised that mere reading is not enough, (iv) *kāla* refers to the time chosen for study and it should be free from disturbance of worries and anxieties. Besides, there must be regularity and punctuality, (v) *vinaya*, reverential attitude towards the scriptures and an inquisitive approach to the subject approach are to be cultivated to develop our devotion to learning, (vi) *sopadhāna* is property of conduct and behaviour. While studying we do come across difficult words and expressions, inexplicable ideas and thoughts. The mind must be receptive and responsive. One should not draw impatient or hasty conclusions, which might lead to improper behaviour, (vii) *bahumāna* is zeal in the mastery of the subject under study. It is also essential to sustain interest and continuity, (viii) *aninhava*: There should be no concealment of knowledge or its sources. The student must keep an open mind and attitude so that narrow considerations do not shut him out from complete knowledge.

Thus Right knowledge can be acquired by pursuit, by reading with devotion the sacred scriptures regularly, understanding their full meaning and significance, imbued with zeal, proper behaviour and open mind.²⁰⁰

Just as the threaded needle does not get lost even when it falls in a heap of rubbish, so a person endowed with the sacred knowledge does not get lost in the worldly sojourn.²⁰¹ Also, he who knows the self to be different from the impure body and comprehends it to be the knower of all substances, is said to be a master.²⁰² The vitiated mind is like a furious elephant, but can be controlled by the goad of Right knowledge. So that is Right knowledge which helps to understand the truth, controls the mind and purifies the soul. "The light of Right knowledge is true and supreme, for

nothing can obstruct its path and when compared to the sunlight its reach is comprehensive.”²⁰³

We began our spiritual journey with Right faith and now we have supplemented it with Right knowledge but as the light from crores of burning lamps is of no avail to a blind person so also the study of numerous scriptures is of no use to a person who has no character. Without Right faith, there is no Right knowledge, without Right knowledge there is no virtuous conduct, without virtues there is no release of *karmas* and without release of *karmas* there is no emancipation.²⁰⁴ Hence **Right faith and Right knowledge** must be followed by **Right conduct**.

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Chapter Four

CHAPTER IV

SAMYAK CĀRITRA

(RIGHT CONDUCT)

The struggle of modern man is not only the outward and obvious struggle, which every newspaper records. It is between the great lie of a materialist concept of life and the great truth of a spiritual one. We call the first a lie because it asserts that we are here on earth solely to satisfy the appetites of the body and the desires of the ego.

Millions have been deceived by the appearance of things into believing that their existence is physical and nothing more. Today they are eating the sour fruit of this false belief. Correct self-understanding would have shown them that they are not only creatures compounded of body, feelings and thoughts but also of spiritual intuitions. That is why the firmest possible foundation upon which to build any social structure is the essential ethics of all spiritual teachings. Those ethics ultimately sprout from a mystically revealed knowledge of certain moral and spiritual laws, which govern the universe. The new understanding of these old laws, which go far deeper than politico-economic doctrine, would necessarily bring about a new and better integration of society, which would then reflect ethical thought and then we can see for our-selves the significance of **Ratna-traya**.

“There is, there can be only a single universal and external truth. Because the real exists always and can never vanish, the truth exists always and can never vanish. No prophets ever reveals it for the first time, no seers discovers it. All only rediscover it. It never changes or evolves; only its form of presentation does that. But before it can manifest in our world, it must find human minds sufficiently prepared to be able to receive it and sufficiently developed to be able to comprehend and teach it. Such

exquisitely sensitive men are the inspired prophets, the authentic seers, the true philosophers of history.”¹

Religion has been the greatest force in the history of mankind, and religious experience has been man’s noblest experience. There have been and will always be sceptics, but as Bacon said, “A little philosophy inclineth man’s mind to atheism, but depth in philosophy bringeth man’s mind about to religion.”² There must be something humane and necessary in its influence that has become the most general sanction of virtue, the chief occasion of art, philosophy and the source, perhaps, of the best form of human happiness. All religion is positive and particular, and Jainism is no exception. It seeks to bring true happiness to its votaries by elevating them morally and enabling them to attain the highest spiritual perfection they are capable of by following the path of **Right conduct** after realising and acquiring *Right faith* and *Right knowledge* respectively.

The Jaina philosophers gave as much importance to *cāritra* (conduct) as to *jñāna* (Knowledge) and *darśana* (predilection for truth). If *samyag darśana* turns the soul in the right direction and *samyag jñāna* illumines the path, *samyag cāritra* (Right conduct or rectified will) leads to the goal.

The history of philosophy presents us with three main questions:

- (i) What is the nature of ultimate reality?
- (ii) Can we know the real?
- (iii) What ought we to do?

The first two questions are dealt with in metaphysics and epistemology. The last question concerning the problem of human conduct is treated in ethics and as *Samyag cāritra* i.e Right conduct in Jainism.

Man is a rational animal. He is also a social being. As he lives in society, his actions are bound to influence others. Action and their consequent reactions in society

create a situation in which judgement of right or good are passed on them. 'Ethics' according to Prof. Mackenzie, "Is the study of what is right or good in conduct."³ Ethics as a branch of philosophy and as a science "deals with human conduct in so far as it is considered right or wrong, good or bad."⁴

A Greek word, '*ethos*'⁵ is said to be the basis of the term ethics. *Ethos* meant customs and usage belonging to some social group. Thus, the term ethical or moral first appeared in the sense of customs, but gradually expanded its connotation to include all actions of normal human beings performed willingly, consciously and with the sense of possible consequences. Used in this sense, ethics has acquired great significance with the evolution of human civilization and with the increasing complexity of human society. As a rational being, man is engaged in the process of building up a life of reason. Moral growth in human society is characterized by a process in which man becomes more rational, more social and finally, more conscious of his actions, his rights and duties towards himself and others in society.

How should we live? Shall we aim at happiness or at knowledge, virtue, or the creation of beautiful objects? If we choose happiness, will it be our own or the happiness of all? And what of the more particular questions that face us: Is it right to be dishonest in a good cause? Can we justify living in opulence while elsewhere in the world people are starving? If conscripted to fight in a war we do not support, should we disobey the law? What are our obligations to other creatures with whom we share this planet and to the generations of humans who will come after us?

Ethics deals with such questions at all levels. Its subject consists of the fundamental issues of practical decision making and its major concerns include the nature of ultimate value and the standards by which human action can be judged right or wrong. The term ethics, morality and Right conduct are closely related. We now often refer to ethical judgement or ethical principles where it once would have been more common to speak of moral judgements, moral principles or Right conduct.

“Virtually every human society has some form of myth to explain the origin of morality. In the Louvre in Paris there is a black Babylonian column with a relief showing the sun God Shamash presenting the code of laws to Hamurabi. The Old Testament account of God giving the Ten commandments to Moses on Mt. Sinai might be considered another example. In Plato’s *Protagoras* there is an avowedly mythical account of how Zeus took pity on the hapless humans, who, living in small groups and with inadequate teeth, weak claws, and lack of speed, were no matches for the other beasts. To make up for these deficiencies, Zeus gave humans a moral sense and the capacity for law and justice, so that they could live in larger communities and co-operate with one another.”⁶

Human nature is a complex constitution of reason, will, emotions, instincts and impulses. While man is often inclined to make use of his rational faculty due to cultural and educational influence, he is also susceptible to ordinary temptations in life. His instinct impulses exercise a powerful influence on his behaviour. Thus, man can be easily led astray from the right course of rational behaviour towards instinctive and impulsive actions as observed in the case of animals. In other words, there are two alternatives before man: either he is guided by rational considerations and thus, achieves perfection in his conduct as a responsible social being, or he ignores his rational nature and follows his instinctive disposition and prefers to lead a life of lower animals. Due to these two opposing possibilities, ethics assumes great relevance for human actions. Ethics as the study of values aim to evaluate human conduct under the standards of society. Evaluation means determining the value. Ordinarily, human actions fall short of expectations. Most of our actions, when examined in relation to values are found to be much below the required standard of human behaviour. The judgements which men usually pass in terms of right and good are meant to create a consciousness about the desirability or otherwise of actions. When a school boy or girl utters a lie, the teacher admonishes and suggests that

speaking the truth is good and desirable, not speaking a lie. In every home, ethical judgements are passed to regulate individual conduct.

Ethical commands are a part of every culture. But as a discipline, ethics seeks to investigate all aspects of human conduct, theoretical as well as practical. Right conduct is concerned with the basic concepts of morality like rightness, goodness, duty, responsibility, justice, virtue, conscience etc. Ethics is not only concerned with examining, judging and estimating the normal quality of human conduct but also with reflection on the nature of values. It is both a critical and an objective evaluation of conduct performed by normal human being in society.

“The history of western ethics is a continuous reflective search for an adequate and acceptable moral standard in respect of the actions performed by men individually and in relation to each other. There would have been no occasion for such a search if men did not find themselves in situation of genuine doubt concerning their conduct.”⁷ “Since the time of Socrates in ancient Greece philosophers have devised many ethical systems. Theories centre around several questions:

- (i) How do individuals get knowledge of good and evil?
- (ii) What is the sanction, or authority, or morality?
- (iii) What is good in the moral sense and what is the summum-bonum of human conduct?”⁸

There are three main theories about how man gets his knowledge of good and evil. (a) Empiricism, insists that conscience, the power to tell right from wrong, develops through experience in living and doing. (b) Rationalism holds that man can rely on his reason in making judgements on what is good and evil. (c) Intuitionism is the theory that conscience is an innate, or inborn, faculty that gives man an immediate knowledge of right and wrong.⁹

Moral conduct must have some sanctions, but not all people agree on what this sanction should be. For many people the sanction is religious. Religious people believe they must follow the commands of god, but usually accept these commands as interpreted by some church. The sanction is political when the state is recognized as the authority that decides what the citizen should do or not do. The sanction is called social when people accept as binding the moral code of their society in order to retain the support and acceptance of their neighbours.

The goal of life is not to be judged in terms of how much or what kind of satisfaction the individual realizes, but in extent to which his conduct fulfils the demands of the society to which he belongs. The chief good of life, the moral good consist in doing what is right. Rules of morality define what is right. Moral conduct has to move within the limits set by 'ought' and 'ought not' as determined by the competent moral authority.

For many people happiness is the moral good or *summum-bonum*. However various meanings are given to the word 'Happiness'. Hedonism, giving its own interpretation to the ethics of Epicures of ancient Greece, emphasizes either physical pleasure or cultural, intellectual, or spiritual pleasures. Egoism holds that individual should seek his own happiness. Utilitarianism defines the *summum-bonnum* as "the greatest good for the greatest number." Altruism asks the individual to seek the happiness of others. Perfectionism holds that man should strive for the fullest possible development of all his capacities. Some people place emphasis on physical perfection, others on cultural, intellectual or spiritual development. Views differ as to whether the individual should seek the perfection of himself, of others, or of mankind.

Duty is the only moral good for some people. This doctrine holds that a person should follow the dictates of his conscience instead of giving primary consideration to the consequences, possibly unpleasant to him, of his conduct. The stoics in ancient Greece and Rome held this doctrine. The German philosopher

Immanuel Kant's "categorical imperative" is a universal rule of conduct similar to the golden rule.¹⁰

According to Socrates, "The unexamined life is not worth living" this thought typifies his questioning, philosophical approach to ethics. Yet, unlike other figures of comparable importance such as the Buddha or Confucius, he did not tell his audience how they should live. What Socrates taught was a method of inquiry.

The Greeks believed that virtue is good both for the individual and for the community. To be sure, they recognized that to live virtuously might not be the best way to prosper financially, but then they did not assume, as we are prone to do, that material wealth is the major factor in whether a person's life goes well or ill.

Socrates' greatest disciple, Plato accepted the key Socratic belief in the objective of the goodness and in the link between knowing what is good and doing it. Aristotle holds with Plato that the life of virtue is rewarding for the virtuous, as well as beneficial for the community. Aristotle also agrees that the highest and most satisfying form of human existence is that, in which man exercises his rational faculties to the fullest extent. In searching for the overall good, Aristotle separates what may be called instrumental good from intrinsic good. The former are good only because they lead to something else that is good; the latter are good in themselves. Of course it is of the first importance if a firmly grounded answer to questions about how one ought to live is to be obtained.

In ethics, as in many other fields, the later Greek and Roman periods do not display the same penetrating insight as the classic period of 5th and 4th century Greek civilization. Nevertheless, the two dominant schools of thought Stoicism and Epicureanism, represent important approaches to the question of how one ought to live. The German philosopher, Kant rigorously expressed the approach to ethics in terms of an emphasis on duty. In his two works – 'The Fundamental Principles of Metaphysics of Morals' and 'The Critique of Practical Reason', Kant provides a

practical moral guide for mankind. He says, "Obey the dictates of your reason and always act for the sake of duty. To this Kant attaches an important condition. What is right must be capable of universal agreement by rational minds. Just as there cannot be one truth for me another for you, so in morals, there cannot be one set of standards for me and another for you". Therefore, in the search of an ethical standard Kant does not accept subjective and relative norms of evaluation. Rather he advocates man's own capacity for autonomous, self-legislating guidance of conduct by the use of universally shared rational faculties. This form of morality is expressed in the single categorical imperative which Kant formulates: "Act only on that maxim through which you can at the same time will that it should become a universal law".

For the leading American idealist philosopher Josiah Royce, the real mark of good life is devotion to some cause, which is noble and has wider special implications. When human energies are directed towards a carefully chosen ideal the individual is able to give purpose and direction to his life. Such a goal may be search of truth, service of mankind, or doing of things that would help in general welfare. Thus, morality demands loyalty not to the law of reason directly but to those causes, which can contribute to the overall harmonious life of the great community of mankind as a whole. In the words of Royce, "Your true cause is the spiritual unity of all the world of reasonable beings."¹¹

Thus either consequence determines the moral quality of action or the moral law, the law of reason or the devotion of duty. Both views emphasise that man is to be transformed into a social and moral being. Morality has relevance only because man is finite. Some moral philosophers adopt altogether different approaches, as they do not start with same presuppositions - the finitude of man.

In Indian thought, ethics, metaphysics and aesthetics are intricately interrelated that it is difficult to understand any of them in isolation. In short the ultimate values of beauty, goodness and truth has been central to Indian thought right

from the beginning. The *Vedas* and the *Upaniṣhads* constitute the fountainhead of Hindu philosophy, religion and culture. They are taken as the result of divine inspiration and hence, considered as primary revelation. The ancient dictum of *Vedas* are *Satya* (Truth as being) and *Rta* (Truth as law) which are the primary principles of Reality. They constitute the foundation of the canons of a life of righteousness.

With the *Vedas* as the source of Hindu ethics, the *Upaniṣhads* are metaphysical and spiritual with firm belief in the reality of *Brahman*. The *Upaniṣhads* emphasise the importance of ethical discipline as preparation for realisation of the supreme. The ideal human life consists of four stages – studentship, householder, retired life from active participation in worldly affairs and finally, the stage of total dedication for service and realization of *Brahman*. In this way, every man reaches a stage when he is free from all desires and craving. The spiritual progress is open for those who respect moral values and tranquillity of mind (*sāma*), self control (*dama*), freedom from compulsive activity (*uparati*), fortitude (*titikṣhā*), faith in the ideal (*śraddhā*) and power of concentration of mind (*samādhāna*). Unless our conduct and actions are good and we have attained composure of mind and control of senses, we cannot realise the ultimate reality (*Brahman*).

Another sources of Indian ethics are the *Smṛitis* consisting of *dharmashāstras*, the epics and the *Gītā*, the *Rāmāyaṇa* and the *Mahābhārata* are the epics of life with detailed exposition of practical ethics through the life and deeds of godly men. The *Rāmāyaṇa* is an account of the deeds of a divinely great hero *Maryādā Puruṣhoṭtama Rāma* who set an example for entire human race. The epic deals with an ideal condition of humanness, a sense of brotherhood, obedience to moral law, firmness of character, honesty, sacrifice and unbounded goodness. The *Mahābhārata* has a more profound theme, which involves history, mythology, ethics and metaphysics. It sets a lofty ideal for men. The authors of these epics Vālmiki and Vyāsa can be considered as the makers of Indian cultures including both religion and morality. From generation to generation these epics have exercised a profound influence on the minds

of Indians and cemented the people belonging to different parts of the country into a single whole.

Hindu *dharmaśāstras* constitute another very important source of Indian ethics in which detailed rules of conduct and practical moral instructions are given keeping in view the individual and social interest. *Manu-smṛiti* is the foremost among the *dharmaśāstras*. According to *Manu*, *dharma* is to be known through the *Vedas*, *Smṛitis*, conduct of the saints and lastly one's own purified conscience. By following *dharma* one attains perfection. *Manu* prescribed duties for all the four stages of life and four different categories of persons in the society.

The *smṛitis* are the principal codes of social laws. They lay down the laws, which regulate national, communal, family and individual obligations in general as well as in particular. *Smṛitis* have classified the four major human values or ends in life as a scheme of four-fold pursuits of existence (*puruṣārthas*). These are practice of righteousness (*dharma*) efforts for earning necessary material values (*artha*), the fulfillment of socially permissible desires by honest means (*kāma*) and the efforts to attain the liberation of the self (*mokṣa*). These are based on understanding of man's relation with the world.

Thus, the path of liberation (*mokṣa*) is paved for man while living in this world. Hence in the system of Indian ethics and values man is advised to perform duties according to his essential nature (*svabhāva*) and position in life (*svadharma*). This is the only way for moral perfection. The *Gītā* is the book of practical ethics and, therefore, it is usually considered as one of the principle source of Indian ethics. The Cārvāka philosophy put forward its ethical theory based on the views that life in this world is the only real life. Nothing precedes and nothing succeeds our present conscious existence. Hence, our foremost moral duty is to make the most of this life. According to Cārvāka, the theory of *karma* asks man to sacrifice the present for the sake of an illusory future life. The Cārvākas rejected the concepts of soul, God and

rebirth and the necessity for a moral code of conduct. Lord Buddha declared that the root cause of human misery and suffering is nothing but a ceaseless craving for things, the thirst for more and more. Real freedom and peace comes when man overcomes this craving for more and more possessions. The Buddha was a practical man who offered his advice as a spiritual physician. He revealed the four noble truths to mankind to overcome human suffering. In making man conscious of suffering and the cause of suffering, the Buddha identified the illness and determined its root. Then he assured that illness could be cured and prescribed the treatment. This was the eight fold path – right view, right aspiration, right speech, right conduct, right means, right endeavour, right mindfulness and right contemplation.

Thus for a man who is out to pursue the moral path, it is suggested that he should avoid extremes in life. Too much attachment with worldly life is as bad as running away from the life of action altogether. The middle path is the most ideal for practical activity, the path where by one lives without ego and embraces a life of love and compassion for all.

According to Jainism, True religion or the path of purification and spiritual welfare is 'Right conduct'. To understand rightly that unfailing means of spiritual welfare is Right knowledge. To have unflinching faith in that means is Right faith. And to employ that means into practice is or Right conduct. Thus Right faith, Right knowledge and Right conduct – all the three have good conduct for their object. [When it is said that the object of Right conduct is good conduct, it means that good conduct is the object of practice and observance]. Thus we should have faith in good conduct, we should know as to what constitutes good conduct, and we should practice good conduct in accordance with faith and knowledge.

The fruit of the knowledge of reality is the refrainment from the vicious acts. And it alone is Right conduct. The true meaning of 'Right conduct' is to make once life pure, keeping it aloof from vices and moral defilements, and to help others strive

for the good according to ones ability. If a man follows instructions and teachings of the scriptures, it will help him very much in the practice of Right conduct.

The *Āvaśyakaniryukti* says that conduct is the fulfillment of the scriptural knowledge, while emancipation is the fulfillment of conduct¹². Even though one possesses scriptural knowledge, he does not attain emancipation if he fails to bear the austerities, restraint and discipline, which constitute Right conduct.

Many people believe that they have become great by acquiring updated education and knowledge of many scriptures but truly speaking greatness is achieved only with Right conduct. All great men who flourished have been great only due to their righteous conduct. "Man with mastery in scriptural knowledge without Right conduct is not better than a dunce as his knowledge bears no fruit. What is the use of millions of lamps before a blind man? To a man of vision even a single lamp imparts illumination similarly with self-abnegation and grasping, a man with Right conduct gets enlightenment even with little knowledge."¹³ "An ass bears only the load of a sandal-wood-heap; but does not enjoy the smell. In the same manner a man without righteous conduct acquires learning no doubt, recapitulation and reasoning but not the emancipated state."¹⁴

"Just as a vessel, although having an expert pilot, does not cross the great ocean and reach the shore desired by the trader in the absence of wind, even so a soul-vessel, although competent, with knowledge as its guide, does not reach the abode of the emancipated in the absence of the wind of spiritual discipline."¹⁵

Training and discipline of the intellect without the training and discipline of the will (Right conduct) does not lead to freedom. "The discipline will (Right conduct) is the logical condition of the disciplined reason, and one finds its fulfillment in the other. Without this fulfillment the mere intellectual culture is a cripple and mere moral culture implied by discipline of the will without intellectual illumination is blind."¹⁶

Knowledge enlightens, penance purifies, and restraint projects.¹⁷ Jinabhadra says that Right conduct is even superior to Right knowledge in as much as the soul is not necessarily emancipated immediately after attaining complete and perfect knowledge while it is at once freed on the acquisition of complete and consummate discipline, i.e. Right conduct.¹⁸ Right knowledge and spiritual discipline are equally necessary for emancipation, although the latter is considered as the immediate condition of it. The soul has to destroy by means of perfection of discipline the residual non-destructive *karmas* even when it has destroyed the four fold destructive *karmas*. Thus technically speaking Right conduct is the proximate condition of emancipation.¹⁹

Even a little knowledge will yield great fruit if it is accompanied by virtuous conduct.²⁰ Without character, human birth is futile. Noble conduct includes compassion, self-control, truth, non-stealing, celibacy, contentment, Right faith, knowledge and austerity.²¹ Noble conduct is the ladder, which leads to liberation.

A person who knows swimming but does not endeavour to swim when he has fallen into water ultimately drowns; so also a person who knows the path of liberation but does not tread it, fails to cross the worldly sojourn.²²

Nemichandra Siddhânta-chakravartī in his book *Dravya-saṃgraha* defines *Samyag cāritra* from ultimate point of view as, "When a person checks all external activities of body and speech, together with all internal activities of the mind, so that all hindrances to the understanding of the true character of the soul are removed, he is said to have Right conduct. By this means, the person becomes free from all influx of beneficial or harmful *karmas*, which cause the worldly existence. Perfect conduct therefore consists in checking all kinds of activities which are opposed to the characteristics of the soul, which is void of all actions."²³

"From the ordinary point of view, *vratas* (vows), attitude of carefulness (*samitis*) and restraint (*guptis*) may be said to constitute Right conduct. One who is

immersed in worldly aspiration and attached to worldly objects, one whose soul is possessed of attachment and aversion, one who has a vicious mind, keeps evil company and follows the terrible evil path of life, is said to be active in the pursuit of what is harmful. Refraining from these and engagement in the opposite of these by practising *vratas* etc. lead to what is beneficial. Right conduct consists in the pursuit of what is beneficial and avoidance of what is harmful.”²⁴

The inner or real spiritual progress of the self is marked by a series of fourteen stages called *Guṇasthānas*. ‘*Guṇas*’ means spiritual power, and ‘*sthāna*’ means successive stages of development. ‘*Guṇasthānas*’, therefore means stages in the path of spiritual realization, through which the self has to pass before the attainment of liberation. These stages are marked by different states of (*udaya*, *upasāma*, *kṣayopasāma* and *kṣaya*) *kārmic* matter.²⁵ Hence “*Guṇasthāna*” refers to the stage of the soul at a particular stage in its spiritual development with reference to the nature of *Samyag jñāna*, *darsana* and *cāritra* i.e, Right knowledge, faith and conduct, through the operation, subsidence and destruction of *karma*.²⁶

The fourteen stages are as follows:

The first stage is called *Mithyā-dṛṣṭi*, i.e, perversity of attitude. It is the lowest stage. At this stage the soul, is in the grip of extreme passions (*Anantānubhandhi kaṣāya*). The souls are of two types – *Bhavya* (capable of attaining liberation) and *Abhavya* (incapable of attaining liberation). *Abhavya* souls will remain in this stage for infinite time, while the *bhavya* souls will remain in this stage for a limited period of time. One who is in the grip of extreme forms of passions-anger, pride, deceit and greed cannot attain the right vision or the *samyag darsana*. Accordingly one holds fast the wrong beliefs and regards them as true.”²⁷

The second stage is known as *Sāsvādāna-samyag-dṛṣṭi* i.e., to have a momentary taste of the right vision. This is an intermediate stage and it occurs when

the soul falls from the right attitude towards the perverse attitude. This is a halting stage in which the self halts for sometime during his fall from a higher stage.²⁸

The third stage is technically known as *Samyag-mithyā-dr̥ṣṭi*. It is a mixed stage of the right and false attitudes like the taste of curd mixed with sugar, which is neither sweet nor sour. In this stage, the self dwells on the truth for sometime, while at another time it begins to doubt the validity of the same²⁹. This is the stage of indecisiveness of the mind to choose between true and false.

A soul, which enters the fourth stage, is said to have reached the threshold of liberation. In this stage, the aspirant realises **Right faith** and gets a glimpse of truth, but he lacks spiritual strength and self-control. Accordingly, he fails to give up wrong conduct.³⁰ Right conduct is not happening in this stage. This stage is known as *Avirata-samyag-dr̥ṣṭi*.

The fifth stage is known as *Deśavirata-samyag-dr̥ṣṭi*. The self in this stage achieves, in addition to **Right knowledge**, a capacity for partial self-control i.e. **Partial Right conduct**, as a result of the partial destruction of the *kārmic* matter. But here there is a possibility of the rise of passions and, hence, the spiritual aspirant at this stage cannot embark fully on the path of emancipation. In this stage only, one realizes the importance of conduct, and performs the twelve vows of a householder.³¹

The sixth stage – *Pramatta* is the stage in which the aspirant acquires a steady glimpse of the truth and his moral strength increases. Here partial Right conduct is substituted by **Complete Right conduct** in the form of acceptance the total vows. Right conduct, which begins at this stage, is perfected at the end of the 12th *Guṇasthāna*. But spiritual inertia remains in the self, because of which self-control and the spiritual struggle are not always successful.³²

In the spiritual journey of the soul the seventh stage is called *Apramatta*. *Pramāda* or spiritual inertia is overcome. As a result, minor passions are subdued. Of

these passions, anger is either absolutely quietened or destroyed, while pride, deceit, and greed remain in a slight degree. In this stage, the aspirant acquires greater power of meditation, and becomes successful in practicing the five great vows and the twenty-seven virtues of a monk.³³

In the eighth-stage known as *Apūrvā-karaṇa*, the self obtains greater or more definite self-control. Also, it attains special purification and becomes competent to reduce the duration and intensity of the effects of the previous *karmas*. In this stage of spiritual development the soul either takes the ladder of suppression or destruction of *karmas*. If it suppresses then it reaches up to the eleventh stage and definitely falls down. But if it chooses the latter one it destroys all the *karmas* and realizes spiritual bliss. As a result, the self experiences pure bliss which it never experienced before.³⁴

Anivṛtti-bādara-sāmparāya is the ninth stage in this stage the aspirant attain complete freedom from deceit and from sexual feelings. He is now established as a moral and spiritual being, though he is haunted by the memories of his past experiences. He is endowed with spiritual vision, though he is liable to be disturbed by gross passions.³⁵

A person reaching the tenth stage—*Sūkṣma-sāmparāya* loses all sense of materialism, pleasure in worldly objects and the feelings of pain, fear, grief, disgust etc. All his passions except greed are destroyed. A subtle form of greed may be expressed as the sub-conscious attachment to the body.³⁶

The eleventh stage is known as *Upaśānta-moha*. In this stage, subtle greed is also suppressed. As a result, the aspirant is freed from all passions, though he is liable to be influenced by *karmas*. When the subdued *karmas* manifest the soul falls down. Though an aspirant of this stage is not completely freed from deluding actions, he acquires the power to control them.³⁷

The twelfth stage is the spiritual development of the soul is called *Kṣīṇa-moha-Guṇasthāna*. The soul is completely free from passions.³⁸ In this stage the deluding *karma*, which is the main obstruction in the spiritual progress, is completely destroyed. At the end of this stage the other three destructive *karmas*, i.e., knowledge obscuring *karmas*, vision deluding *karmas* and power-obscuring *karmas* are also destroyed and soul ascends to the thirteenth stage.

This stage is known as *Sayogi-kevali-Guṇasthāna*. In this stage the first four conditions of bondage, namely, perversity, vowlessness, invigilance and passions are destroyed, while the fifth or the last one i.e., *yoga* or activity of the self-remains. An aspirant of this stage obtains wisdom, unbounded intuition, everlasting bliss and unbounded power. Such a soul is known as *Arhat*, *Arahanta* or *Tīrthāṅkara*, who preaches the truth to the worldly beings. It is the stage of *Jīvan -mukti*. Only due to the existence of four non-destructive *karmas*, the soul remains in the body till the span of age determining *karma* is exhausted.

This stage the fourteenth *Guṇasthāna* is named as *Ayogi-kevali-Guṇasthāna*, because in this stage the omniscient soul controls its activities of mind, body and speech and thus prepares itself for the final emancipation. The self is now free from all actions - destructive and non-destructive are motionless like a rock. This stage lasts for a very short time as is required for pronouncing five short syllables. After this, the soul attains *videha-mukti* or disembodied liberation.³⁹

Thus when Right faith, Right knowledge and Right conduct are realised and perfected the soul enjoys the bliss of emancipation. Thus we see the interplay of Right faith, Right knowledge and Right conduct in the fourteen stages of spiritual development. The ultimate ideal of a Jaina is perfection here and here after. It is not the entire negation of the empirical values but only an assertion of the superiority of the spiritual; empirical values are a means to the realization of the supreme values.

Mokṣa can also be interpreted as self-realization and the self to be realized is the transcendental self. The gradual process of getting moral excellence could attain the ultimate excellence of the spirit. There is no short cut to *Mokṣa*. As Schweitzer maintains the problem of deliverance in the Jaina and the Buddhist thought is not raised beyond ethics. In fact it was the supreme ethics and it was an event full of significance for the thought of India.⁴⁰

Without hunger and thirst for righteousness none can enter the kingdom of perfection. Ethics, for the Jaina, is working in righteousness all the days of one's life. Mathew Arnold says, "Morality is the three-fourth of life. In fact it is the whole of life. Morality has no holidays. And it is not only the conventional morality that the Jainas emphasize, but the moral excellence with conviction. Right conduct presents the canvas for the illumination of one's self towards the spiritual strength."⁴¹ Hence Right conduct, is the fundamental basis of Indian philosophy. According to Patañjali, five *vratas* from the basis of *Yoga* are called *Yama*.⁴² These great vows according to him are universal and not limited by life-states, space, time and circumstances.⁴³ Buddhism also recognizes the importance of *vratas*. They also describe the five *vratas* under the name *pañcaśīla*.⁴⁴ Jaina describes the five *vratas* by the name *Mahāvratas* and *Aṇuvratas*.

Jaina scriptures and scholars first elucidate the importance of ascetic life and describe only the five *Mahāvratas*. It is also known as *Sakala cāritra* (complete). *Sakala cāritra* is the vigorous practice of *dharma* and those who renounce the world adopt it. It is *munidharma*. It may be considered as the individual ethics. But for those who do not renounce the world, it is still possible for them to seek the truth and pursue the path of righteousness though in convenient and a lesser degree. That would be *vikala cāritra* (partial).⁴⁵ Only when a person is unable to accept the *Mahāvratas* they show him the other path i.e., the path of lay men or house holder's conduct, which instead of *mahāvratas* consist of five *aṇuvratas*⁴⁶ and other vows. This is

social ethics. There are thus two levels of morality. The morality of the ascetic and the householder is one of the most characteristic features of the Jaina social structure.

The difference between the *mahāvratā* and *aṇuvratā* is thus not one of the kind but one of the manners of accomplishment only.⁴⁷ Whenever and wherever the Jaina talks or writes about *vratas*, they note one important point, that is, practicing *vratā* must be free from *śālya* i.e. desire. *Śālya* means a thorn, which is an obstacle or disturbance.⁴⁸ A person marching on the path of purification or spiritual upliftment, must see that his conduct is free from obstacle or *śālya*. Jainism describes three types of *śālya*, *Māyā-śālya*, *Mithyātva-śālya* and *Nidāna-śālya*.⁴⁹

Māyā-śālya represents disturbance produced by the deceitful turn of mind. *Mithyātva-śālya* is disturbance due to wrong belief, while *Nidāna-śālya* is obstacle produced by the secret desire of attaining worldly pleasure.⁵⁰

As Jacobi says, Jaina ethics has for its end the realization of *Nirvāṇa* or *Mokṣa*. To effect this end, the vows must be observed and corresponding virtues must be acquired without any kind of desire.⁵¹ What is a vow? A question has been asked many times. It is a solemn resolve made after deliberation to observe a particular rule of conduct; it is made before a saint, on his advice or voluntarily to protect oneself against possible lapses of conduct. The object, being to protect the mind and mould one's conduct along the spiritual path. The rules are such as intended to protect the society from harm by protecting oneself in the righteous path. A vow affords stability to the will and guards its votary from the evils of temptations or of unregulated life; it gives purpose to the life and a healthy-direction to our thoughts and actions. It helps the growth of Right conduct and protects against the pitfalls of free life.

Every individual has some weakness or the other. It is difficult to enumerate them and provide antidotes against each of them. The rules of conduct or the life of ethics are therefore based on the fundamentals. Human birth on earth is difficult to obtain. When once it is obtained our aim should be to utilize the opportunity for

spiritual advancement by the annihilation of *karmas*, rather than for material enjoyment of all pleasures of the senses which our wealth, position or power can place at our command.

Anagāra dharma (ascetic/monk):

The stage of an ascetic involves complete detachment from mundane affairs and severance of all connections with the kith and kin, having achieved victory over the senses and the mind. At the end, permeating his mind with five types of ascetic discipline namely *jñānācāra*, *darśanācāra*, *cāritrācāra*, *tapācāra* and *vīryācāra*, he prostrates before a great saint who is adored with mystic characteristics, who abounds in virtues, who is associated with a family of distinction, who has an attractive physical form, who is endowed with spiritual maturity, who is bereft of mental insobriety and who is honoured and extolled by other saints. The master then beseeches him to initiate.⁵² The monk should remain fully engrossed in the spiritual path. His religious practice consists of sincere efforts to achieve spiritual welfare,⁵³ to make his life useful and beneficial to others and guide people on the right path of purification. His life is a life of a good friend of all living beings. It is pure and luminous on account of the removal of defilements like pride, anger, greed, deceit, attachment, desire for self-worship, etc.

The Sanskrit term *sādhu* is employed to convey the sense of a monk. It means a person who has truly renounced the world. It means a spiritually brilliant and pure person in whom there is good union of Right knowledge and wholesome conduct. Not yielding to attachment, he is satisfied with whatever necessities of life he obtains easily, naturally and without incurring any defilement or defect. He is ever vigilant in his practice of self-control. His spiritual discipline of equanimity, quiescence and austerity is of an advanced stage. His every act is guided by the light of Right knowledge, when his basic requirements which are inevitably needed to sustain the

body are met by the householder in a very non-violent way and in case he does not obtain them he does not feel sorry and distressed.

Renunciation of this type is the result of the mental state of real non-attachment. Renunciation without non-attachment is no renunciation, but a mockery of renunciation, because in such cases a person ardently desires the things, which he has outwardly renounced. Renunciation does not last long, if it is not the result of non-attachment.

Jainism lays great emphasis on internal purity, as impurity of the soul even in the slightest degree retards its progress. An ascetic must practice the vows and austerities with full faith and utmost firmness. The *vratas* have to be practiced rigorously and without exception. In this sense the *vratas* to be practised by the ascetic are called *Mahāvratas* i.e. great vows. “The reverence towards life, Albert Schweitzer has put it by which the realm of life was so immeasurably extended, permeates the discipline of Mahāvīra’s order in a way no other ethical prescription does.”⁵⁴ He must possess and practise twenty-eight basic qualities or *Mūla-guṇas*. They are: (1) The five great vows called *Mahāvratas* – *Ahiṃsā* or non-violence, *Satya* or truthfulness, *Asteya* or non-stealing, *Brahmacarya* or celibacy, *Aparigraha* or non-possession. (2) Five *śamitis*, (mode of vigilance) (3) *Indriya-damaṇḍ*^a control of the five senses, (4) Six *Āvaśyukas*, other practices like (i) *Loch* (tonsure, plucking the hair), (ii) *Acelakatva* (abstaining from the use of covering of any sort), (iii) *Aśnāna* (abstaining from bath), (iv) *Prthivīśayana* (sleeping on bare ground), (v) *Adantadhāvana* (abstaining from cleaning teeth), (vi) *Sthitibhojana* (taking food offered by the lay disciple, by using the palm only and standing), (vii) *Ekabhukta* (taking one meal a day).

These twenty-eight rules or *mūlaguṇas* constitute the ideal code, which is more or less rigidly confirmed to, by the male ascetics of the *Digambara* sect. The monks of the *Bhātāraka-panthā* and *Tāraṇapanthā* (sub-sects of the *Digambara*

division) do not observe nudity, nor do those of the *Śvetāmbara* sect including the *Sthānakavāsī* and *Terāpanthī*. The last three allow an ascetic, male or female to keep two to five or six long pieces of plane, unsewn, white cloth for covering. They also keep a few wooden utensils, in which they bring food and water from different houses. All the Jaina ascetics go barefoot, and use no vehicles. They do not stay in a place for more than a few days, except during the four months of rainy season. An ascetic takes precautions not to violate these *mūlaguṇas*; and in case he violates them he duly approaches his teacher, reports and confesses the sin, and adopts the lustral course. Negligence is his greatest enemy; so he keeps himself constantly alert. Not only he has no attachments at all, but he is absolutely indifferent to the world and its allurements. His aim is to realise his true self and perfect himself, so he constantly struggles to maintain a pure attitude of mind, and cultivates faith, knowledge and conduct. His preachings and his other activities are all directed towards spiritual advancement. He is a *nirgrantha* in the true sense, for he is devoid of all external as well as internal bondages (knots). Being a *nirgrantha*, he practices no profession.

The Mahāvratas:

The five *Mahāvratas* of a Jaina monk are *ahiṃsā*, *satya*, *asteya*, *brahmcaṛyā* and *aparigraha*.⁵⁵ Abstaining from killing of all living beings whether gross or subtle in three ways and three times, is the first *mahāvrata* - *Ahiṃsā*.⁵⁶ This primacy of *ahiṃsā* lies at the very root of Jainism - '*dayā mūla dhamma*'.⁵⁷ Amṛtacandra explains every other *vrata* as but a restatement in different terms of the content of the first. This vow stands at the top of all remaining vows and that is why it is initiated first. Abstaining from injury to immobile beings means one should not oppress any earth-bodied, water-bodied, fire-bodied, air-bodied and plant-bodied beings. Hence a monk cannot dig or cultivate any land, cannot draw water from wells, lakes, ponds etc, cannot kindle fire at all. When he cannot touch fire, it is impossible for him to cook on fire. By cooking, he has to oppress all sorts of immobile beings and so a monk begs from the laity's house in such a fashion that he does not harm the

householder. This kind of begging for alms is rightly called *Madhukari*. Just as a bee goes from flower to flower and sucks nectar, so also a monk goes from door to door and collects *Nirdoṣa āhāra* for his sustenance only, and not for taste. Moreover, a monk cannot enjoy fan-breeze, and he cannot touch green vegetable or corns. Abstaining from violence against moving creatures, a monk would not act in the manner, which would oppress or kill two-sensed, three-sensed, four-sensed and five-sensed living beings also. A monk has to be over-scrupulous to avoid any injury to subtle or gross beings, while moving, talking, drinking, eating, resting, sitting or sleeping. This is the reason why a monk carries a 'picchi' or an 'ogha' with him. It is indeed very difficult to practise total violence.

The second *mahā-vrata* is abstinence from all vices of false speech,⁵⁸ and this is the *Satya-vrata*. The term *satya* has been given such a wide connotation that it is scarcely possible to render it merely as 'truth'. A monk abstains from untruth spoken out of attachment or aversion, and from truth too if it harms anyone. *Daśavaikālika sūtra* declares that all great men of the world have condemned falsehood. A person who is untrue in thought, word and deed is unreliable. Telling lies destroys faith and so it should be avoided under all circumstances.

The third *mahāvratā* is to renounce all that which is not given to him.⁵⁹ It is called *Asteya*. This vow prohibits accepting any thing, living or non-living, small or big, in a town or in a forest, which is not given over by the owner of the said thing. One should also not cause others to accept such a thing nor encourage any one to do so. The monk under the observance of this vow does not take even a tooth prick. How can he steal anything else!

The fourth *mahāvratā* is *Brahmacarya* i.e., abstaining from all sensual pleasures. This vow prescribes avoidance of all sensual gratifications. For the purpose of the proper observance of the vow, an ascetic is advised to renounce bodily make-up, sexual-indulgence, excessive food, passionate thinking or talking about women,

embracing any person or creature out of sensual desire, and anything relating to sensual-gratification.⁶⁰ This is a very hard vow to practise. Just as the moon is the most prominent luminary among the stars and planets, celibacy is the most prominent virtue among modesty, humility, contentment, etc.

Nine limitations are laid down in the scriptures to guard the vow of celibacy; and the monk has to vigilantly abide by them. (i) The monk should choose his stay in an isolated place with no men, women or hermaphrodites living by. (ii) He should not indulge in sensual talks. (iii) He should avoid those seats for forty-eight minutes previously used by woman. (iv) He should not see woman's body out of lust. (v) He should not stay in a place where a couple stays in an adjoining room. (vi) He should not recollect his past dalliance with a woman. (vii) He should avoid intoxicants. (viii) He should not accept more than reasonable quota of even dry and insipid-food. (ix) The monk should avoid physical expression indicative of amorous nature. *Daśavaikālika sūtra* ordains, "A monk must not touch even an old lady hundred years old and with nose, ears, hands and feet cut-off."

The fifth *mahā-vrata* is *Aparigraha* i.e, non-possession. This vow consists in detaching oneself from all kinds of attachments, internal or external. It enjoins that an ascetic should not keep anything in his possession and that an ascetic should be completely free from attachments which is the root cause of all evils.⁶¹ The monk shall not cause others to hold possession nor encourage one doing so. So a monk neither owns a house nor a temple; nor can he possess wealth, commodities, farms, gardens, parks, shops, mansions, cattles, cash, jewellery etc. The clothes and the utensils, which the monks maintain for their sustenance of life, are not the objects of ownership or possession, as they are not maintained out of possessive instinct but out of fostering their life of self-restraint. In short, he should have an attitude of non-attachment, complete and thorough, both for sentient and non-sentient objects.

The ascetic conduct along with five *Mahāvratas* includes sixth *Rātribhojana virmaṇa-vrata*. This is abstention from eating during night or after sunset. It is argued that there are innumerable small creatures that are invisible at night even when there is light, and that such creatures may be killed in the act of cooking and taking food, which is an act of violence. The Ascetic conduct also includes five *samitis*, three *guptis*, ten types of *yati dharmāḥ*, twenty-two *pariṣha jayas* and six *āvaśyakas*.

Aṣṭa-Pravacana-mātā (mother of Right-Conduct):

This includes five *samitis* and three *guptis*, which are termed, as *Aṣṭa-Pravacana-mātā*.⁶² The monk has to strive a great deal for the protection and maintenance of Right conduct. Five *samitis* (modes of vigilance) means right action, and three *guptis* (mode of self-restraint) means act of protecting or the act of controlling are the main rules of conduct.

First is *Īryā samiti* (act of walking cautiously) which implies that a monk has to place his feet very carefully. He should walk with an aim in mind to achieve knowledge, intuition and Right conduct and not otherwise. He should walk at day and not at night. He should watch carefully and should look down and watch four steps ahead while walking. He should walk only out of necessity.

Second is '*Bhāṣā-samiti*' (rules of right speaking). This rule prescribes that the monk has to speak very carefully. He must not speak angrily, proudly, cunningly, motivated with greed, with verbal tactics out of fear and also he must not brag. Moreover, it is ordained that a monk must never use abusive language. He should address every one with sweet word as "*Mahānubhāva*", '*devānupriya*', etc.

Third is '*Eṣṭāṇā Samiti*' (proper search for food) which implies that the monk should be very scrupulous to search for food in right manner. He has to avoid forty-two faults in this respect. Moreover, he cannot open and enter the closed door of a

householder. He should not move out when it rains. In such state of affairs he would peacefully sit at his place and observe religious rites and penances.

Fourth is *Ādāna-samiti* ^{nikṣepaṇā} consists in receiving and keeping of things necessary for religious exercises, after having carefully examined them.

Fifth is *Utsarga-samiti* ^{which} requires performance of the operations of nature (that is nature's calls) in an unfrequented place.⁶³

Gupti is defined as control, curbing well every kind of activity (*samyag - yoganigraho guptih*).⁶⁴ The *guptis* are three: *mano-gupti*, *vāg-gupti* and *kāya-gupti*. The first relates to the control of mind by preventing it from wandering into the forest of sensual pleasures. A monk ought to restrain his mind and should never entertain thoughts that would bring misfortunes to other beings. The second requires him to control his speech from lying or telling mixed falsehood. He should not use abusive language or language that is likely to be harmful to others. He should observe silence and not say anything ill about others. In the use of his body, he ought to be careful while standing, moving or lying down so that he does not cause misery to or destruction of any creature. There should be no room for evil actions, thoughts or bodily activity all the activities of a monk ought to be for the good of him (self) and of others.

Ten noble virtues (*yati dharma*)⁶⁵

1) Supreme Forbearance: It is a divine virtue. There are numerous occasions in life when the peace of mind is disturbed by anger due to the conduct of other people or by force of circumstances resulting in ill treatment or insults. Wisdom consists in maintaining peace of mind without getting mentally disturbed - this is called forbearance. For an ascetic, there might be situations when he is abused, insulted or rebuked by people who are opposed to his way of life. He must bear everything calmly and think that all such display of temper is due to ignorance of the importance

of the codes of saintly life and that he should forgive all those, who might be prone to cause him mental or physical pain. Forgiveness is the most powerful armour of man. The law of *karma* lays down- 'as you sow so you reap'. Anger and violence are the chief causes of unhappiness and war. He who endures forbears and forgives knows his religion and remains free from sin, for he has learnt the greatest lesson in righteousness.

(2) Supreme Humility: Humility in thought, word and deed brings in freedom from self-conceit and makes man kind in his heart and meek in his disposition. Modesty is born of true education and culture. Pride or self-conceit is the greatest enemy of true knowledge, faith and understanding. Pride or self-conceit is of eight kinds- pride of caste, family, beauty, learning, wealth, knowledge, gain and strength. Any one of these is sufficient to pervert a man's outlook on life; it may breed rudeness and bad temper. A proud man normally becomes intolerant and blind to what is good in others. T.K.Tukol in his book 'Compendium of Jainism' says that Humility is only one aspect of Right faith; it is dawn of Right knowledge, which infuses the true values of life. A person with such knowledge would regard all objects as passing phases of worldly existence and would realize that there is no reason for being proud of any of them. One should constantly endeavour to be free from conceit and acquire such faith and knowledge and conduct which will bring about destruction of accumulated *karmas*.

(3) Supreme Straightforwardness: To be straightforward is to be free from cunning, duplicity, ambiguity and evasiveness in thoughts, words and deeds. "By simplicity he will become upright in actions, thoughts and speech and he will become veracious; and thereby he will practice the law" says Lord Mahāvīra.⁶⁶

(4) Perfect Truthfulness: The topic of "truth" has been already discussed under the title of five *mahāvratas*. The fact that it is again included in the category of ten noble virtues only indicates that Jainism attaches very great importance to it as its practice

in everyday life is the key to purity of life. The *Uttarādhyaṇa-sūtra*, speaks of *bhāva-satya*, *karāṇa-satya* and *yoga-satya* which respectively mean sincerity of mind, sincerity of religious practices and sincerity of action.⁶⁷ Sincerity of thought or truthfulness purifies the mind and helps the individual fully in the practice of religion; sincere practice of religion frees the individual from accumulated *karmas* and stops the influx of new ones. Truthful actions produce happiness and love.

(5) Spureme Purity: Perfect faith and knowledge are essential for the purity of mind and thought. Without it the cravings of mind, body and senses are likely to mislead us from the right path. Purity cannot be achieved unless these are controlled and subdued. Any short comings of non-voilence, truth, non-stealing, celibacy and non-attachment results in defilement of the soul and therefore hastens the influx of new *karmas*. So the observance of the five vows is the sine quo-non, for purity of soul.

(6) Perfect Self-restraint: Renunciation in a lesser or greater degree is the beginning of self-restraint. It is constant awareness to the pitfalls of life that can ever keep an individual vigilant on the path of righteousness. Without self-restraint, an individual will be blindly sacrificing his good fortune of having been a human being and lose an invaluable gem of life for a piece of glowing glass. Without self-restraint, the intellect and the body will not work to achieve the spiritual advancement even in the slowest possible manner. Introspection and repentance accompanied by Right conduct rooted in Right faith and knowledge can alone help the soul to become free from the *karmas*.

(7) Supreme Austerity: Observance of austerity is the stepping stone to attainment of spiritual strength of greatness. Human life would not be worth living unless the soul advances to some extent. The greatest difficulty in life is to secure freedom from infatuation. Since passions pervert the soul, austerity is the sole means of getting rid of them. Jainism attaches great importance to austerity. Enrichment of the qualities of the soul is real austerity. It is by penance that one destroys the accumulated *karmas* and obtains purity. Austerity serves the purpose of both the spirit and the physique.

(8) Complete Renunciation: *Aparigraha* or non-possession, which is one of the five mahavratas, has already been discussed and much of what has been said on the subject would apply with equal appropriateness to the subject of renunciation.

(9) Complete Non-attachment: The object of this virtue is that every one should firmly know as a matter of faith and ultimate reality that the *ātman* has nothing that he can call his own, that he is infinite knowledge and bliss and that everything else-be it the body or wealth friend or relative etc, are nothing but karmic manifestations. The soul and its characteristics are only his real possessions. *Ākiñcanya*, if gradually developed in the mind and practiced, is the surest path to asceticism of the highest order. That is the first lesson in the attainment of god hood – says T.K Tukol in his book ‘Compendium of Jainism’.

(10) Supreme Celibacy: This subject has been discussed while dealing with the five *mahāvratas*. An individual who has acquired these virtues gets his reward in the form of spiritual advancement. He is freed from ignorance and passions and achieves firmness in Right faith, knowledge and conduct.

Indriya-vijaya

Control of five senses viz., touch, taste, smell, sight and hearing. There is a constant conflict between the dictates of the soul and of the senses. If we yield to the latter, they bring about transmigration while if we yield to the former we move towards liberation. Tukol quotes Yogīndudeva, “How submission to one sense or the other leads to destruction. A firefly, which is attracted by the beauty of a light, embraces it and dies. A stag, which is attracted by sound caused by a hunter, falls prey to his arrow and dies. An elephant, which desires to have cold touch falls into a pond and is relegated to slavery. A bee, which is attracted by the smell of a lotus is caught into it and dies when the lotus closes at sunset. A fish which is drawn towards the delicious bait thrown by a fisherman tries to snatch it and is caught.” Thus the different senses, if not controlled by self-restraint, would toll the death knell without

any hope of liberation. That is why an ascetic ought to refuse to be seduced by his senses since he knows that none of the senses will lead to liberation. None of the senses should be allowed to dominate his practice of Right-conduct.

The daily routine of a Śramaṇa

A śramaṇa gets up early before dawn, at a time considered auspicious i.e., *brahmamuhūrta*, sits in meditation, where in transcending the body (*kāyotsarga*), he reflects over or reviews in retrospection the activities done under the nocturnal stupor. He then takes stock of his belongings and after that he engages himself in self-introspection, scriptural study, praying, sermonising, writing etc. After that he procures his food through the practice of *madhukari*. Once again he engages himself in scriptural study, and in revealing the truth through religious discussions. In the evening after having his meals (before sunset) he once again sits in meditation to review his daily activities through retrospection. Once again before retiring for sleep he continues to meditate and discuss spiritual matters with his fellow śramaṇas.

The path of emancipation is not an easy one. A monk is expected to overcome the hardships coming in the way of his *sādhana*. The scriptures have enumerated twenty-two *parīśahas* or troubles, which an ascetic must know, bear and conquer in order not to be vanquished by them.⁶⁸ What has to be put up with so as not to deviate from the right path and so as to annihilate *karmas* – this is called *parīśaha*.⁶⁹ These twenty-two *parīśahas* include the troubles relating to hunger, thirst, cold, heat, insect-bite, nakedness, discontentment, women, fatigue from walking, disturbance by animals, sleeping or sitting on hard earth, abuse, beating, begging, failure to get alms etc, disease, contact of thorny shrubs etc., discomfort from dirt, respectful or disrespectful treatment, pride of knowledge, lack of knowledge, failures in religious practices.⁷⁰

Six āvaśyakas (six essentials of conduct)

Every monk must observe six essential rites in the morning as well as in the evening. These rectify any lapse committed during the observance of vows. The six essential rights include:

(1) *Sāmāyika* (equanimity) - This is the stage of purification where an aspirant attains tranquility of body, speech and mind.⁷¹

(2) *Caturviṃśatistava* (praising the lord) - Praising the virtues of the *Tīrthaṅkaras* to attain spiritual progress.⁷²

(3) *Vandana* (bowing down) - This act of bowing down before virtuous saints destroys egoism and effects reverence.⁷³

(4) *Pratikramaṇa* (expiation) - This is the most important of six essential rites, which lead to awareness of errors in the observation of vows. The real spirit of *pratikramaṇa* is the establishment of universal friendship and goodwill.⁷⁴

(5) *Kāyotsarga* (self-abnegation posture) - This is the act of practising meditation which brings about concentration of mind and provides the opportunity to think and observe the true nature of the self.⁷⁵

(6) *Pratyākhyāna* (retrogression) - This is the process of taking religious vows for the limitation of worldly enjoyment or to reduce the desires. This results in spiritual satisfaction, as well as increases the power of endurance.⁷⁶

The life of an ascetic has five principal stages, namely, *sādhū*, *upādhyāya*, *ācārya*, *tīrthaṅkara* and *siddha*. Of them, the fifth one is the highest goal of life, for the attainment of which the ascetic has to pass through one or more stages.

The five types of an ascetic:

(i) *Sādhū* - It is a stage in which a person leads the life of an ordinary ascetic.⁷⁷ They possess all the above mentioned qualities and all the above mentioned vows. A *sādhū* is one who is always active in attaining perfect conduct with perfect faith and perfect knowledge, and practises penances. The external effort of *sādhū* is seen when he tries to have perfect faith, knowledge and conduct, and practises excellent penances. The internal effort of a *sādhū* is made when he fixes his mind upon the soul itself, which is the only receptacle of perfect faith and conduct and excellent penances.⁷⁸ Emancipation or the attainment of highest bliss is his goal and he strives earnestly to achieve this goal.

(ii) *Upādhyāya* - In this stage an ascetic acquires mastery over the Jaina canons and gives instructions to the followers. He is possessed of perfect vision, perfect knowledge and perfect conduct. Such a teacher generally teaches the canonical works to the disciples in accordance with their capacity of learning.

(iii) *Ācārya* - An ascetic is called *ācārya* when he acquires proper scholarship and bodily and mental discipline through the pursuance of the rules of good conduct. An *ācārya* has full control over his body, speech and mind, and is not disturbed by the four passions viz., anger, conceit, deceit and greed. His senses and sensual feelings are fully restrained, as a result of which he can observe the five vows in a proper way. *Ācārya* practises five kinds of *ācāras*, they are (a) *Jñānācāra* is the tuning of oneself to attainment of Right knowledge that the soul is different from delusion, attachment and aversion. (b) *Darsanācāra* is the tuning of oneself to the faith that the soul, characterised by supreme consciousness, is separate from everything else and is the only thing to be meditated upon. (c) *Chāritrācāra* is making the soul tranquil after freeing it from all kinds of disturbances arising from attachment, etc., so that it may enjoy perfect bliss. (d) *Tapācāra* consists in the practice of various kinds of

austerities by which one can conquer reprehensible desires and realise the true nature of the soul. (e) *Vīryācāra* is the manifestation of one's inherent power.

An *ācārya* possesses thirty-six qualities, advises the practice of the five kinds of *ācāras* and is always compassionate and considerate.⁷⁹ Besides, he practises the five types of conduct viz. (a) *Sāmayika-cāritra* - It consists in renouncing all evil conducts and performing good actions. (b) *Chedopasthāpanīya-cāritra* - It means confessing for the bad deeds performed earlier before the preceptor. (c) *Parihāra - viśuddha-cāritra* - According to the Śvetāmbaras, a discipline of mutual service when monks are engaged in austerities. However to the Digambaras, it consists in being careful not to injure any being. (d) *Sūkṣmasamparīya-cāritra* - It consists in casting off all passions and maintaining the least possible relation with the world. (e) *Yathākhyāta-cāritra* - It is the conduct of giving up all worldly attachments and meditating on the self, alone. Along with these types of conduct an *ācārya* is required to maintain all the codes of conduct of an ascetic.

(iv) *Tīrthāṅkara or Arhat* - A *Tīrthāṅkara* is one who can show the path beyond this life of sorrow and suffering. He attains perfection of knowledge and speech and becomes fearless. In his book *Dravyasaṃgraha* Nemichandra siddhānta-chakravartī says, "That pure soul existing in an auspicious body, possessed of infinite faith, happiness, knowledge and power, which has destroyed the four *Gihātīya karmas*, is to be meditated on as an *Arhat*." The four kinds of *karma* viz., knowledge obscuring, vision obscuring, delusion producing and power obscuring *karmas* obscure the natural characteristics of the soul. For this reason, they are known as destructive *karmas*. An *arhat* is freed from these four kinds of *karmas* and consequently the following four excellent qualities, manifest at the disappearance of each of the four destructive *karmas*: viz., infinite knowledge, infinite faith, infinite bliss and infinite power respectively. An *arhat* is also pure, as he is devoid of eighteen kinds of faults, viz., hunger, thirst, fear, aversion, attachment, illusion, anxiety, old-age, sickness, death, birth, fatigue, perspiration, pride, displeasure, astonishment, sleep and sorrow.

From the realistic point of view, an *arhat* is without a body; but from the ordinary point of view we speak of an *arhat* to possess a body known as *audārika*, which is brilliant as a thousand suns.⁸⁰ It is held that the *Tīrthaṅkara* has four *mūlātīśayas* or inborn excellence which are as follows - (1) He has a beautiful physique free from perspiration, disease, dirt, etc. (2) His body emits the smell of lotus. (3) His flesh and blood is white like milk. (4) His taking of meals and attending the calls of nature are not visible to any person. At the very time of birth, a *Tīrthaṅkara* is endowed with the three kinds of knowledge: *mati-jñāna*, *śruta-jñāna* and *avadhi-jñāna*. He acquires the fourth type of knowledge called *maṇḍaparyāya*, just after his initiation. Finally, with the destruction of the four destructive *karmas*, he attains the fifth type of knowledge that is *kevala-jñāna* or omniscience.

Only those should be understood to be *Tīrthaṅkaras* who are endowed with the *ast* *a-mahāprātihārya* and four kinds of *atīśayas* (wonders). They are - *aśhoka* *vaḥkṣa*, *kusuma-vṛkṣi*, *divya-dhvani*, *chām* *ārasana*, *bhāmaṇḍala*, *dundubhi* and *chatra*. *Atīśayas* are - *poojātīśaya*, *vacanātīśaya*, *apāyāgamātīśaya* and *jñānātīśaya*. An *arhat* has one thousand and eight synonyms - *vītaraga*, *sarvajña*, etc. According to Jainism, when an *arhat* is conceived, is born, is initiated, attains omniscience and is in the last stage of *nirvāṇa*, the Gods and goddesses worship him and celebrate it as *Pañcha-mahā kalyāṇa*.⁸¹

(v) *Siddha* - It is the last stage of spiritual progress of an ascetic. A *siddha* is freed from the - body resulting from the eight types of *karmas*. He acquires eight best qualities of infinite knowledge, intuition, etc. He sees and knows everything existing in both the *lokākāśa* and *alokākāśa*. From the noumenal point of view, a *siddha* is devoid of any gross body and is, therefore, not perceived by the external senses. From the practical point of view, however, he is said to be with form. This body of the *siddha* or liberated - self is said to be two-third of the body owned by him immediately before the attainment of emancipation. A *siddha* lives in a divine land called *siddhaśīla* lying at the top of the *lokākāśa*.⁸²

Here ends the detailed description of the characteristics of five kinds of *paramesth*. The last vow, which an ascetic has to observe, is that of *sallekhana*. It is common both to the householder and to the ascetics.

It would be evident that the rules of conduct which an ascetic has to observe are of an extremely difficult character and that only a person who is mentally prepared for a life of renunciation can be initiated into the stage. All cannot renounce the world, as it is not possible that we all follow the path of renunciation. We have to live the lives of citizens with social responsibilities. Living, as citizens doing our social duties, it is not possible to practise the *vratas* with the same vigour and discipline as would be required of a monk. We have to practise the *vratas* with less vigour as far as possible, without sacrificing the spirit of the vows. Therefore, the ethical code of the citizen or the householder may be called social ethics. It is *śrāvaka-dharma*. In the Jaina conception of moral life we find there is the harmonious blending of the secular and the spiritual. The secular has not been neglected. It is a stepping stone for the spiritual perfection. One cannot become perfect overnight. One has to train oneself to be a good citizen first before entering into the life of a monk – says T.G. Kalghatgi in ‘Study of Jainism’.

Āgāra dharma (Code for the Laity):

Lay aspirants, the house holders of both the sexes, take the world as it is and try to live their life with as much piety as each individual possibly can, depending on his or her aptitude, background, circumstances and environments. They instinctively pursue and are, for the best part, devoted to activities relating to the production, distribution and consumption of material goods. These economic activities involve labour, mental and physical, and produce wealth and the wherewithal's so that one may enjoy the fruits of his labour, satisfy his basic needs, taste comforts and luxuries and indulge in sensual or aesthetic pleasures. For *artha* and *kāma* people need no religious or spiritual inspiration or guidance. Jainism does not deny nor is opposed to

this joie de vivre. It, however, advises that the *dharma-puruṣārtha* may also be added to act as a guiding factor in regulating the other two classes of activities. One must produce, earn and acquire wealth by putting in as much hard work, skill and foresight as he is capable of, but only by lawful means. He may certainly enjoy the fruits of his labour, but he should do so, again, only in a lawful way.

Thus, in order that people may pursue mundane activities lawfully, without hurting others physically or mentally, become good citizens and ideal members of society. They lead a life of piety and charity, and get apprenticeship training for a career of spiritual development, with liberation from the cycle of birth and death as the ultimate goal, a graded course of conduct and behavior has been prescribed. These lay aspirants are called *śrāvakas* and *śrāvikās*.

A *śrāvaka* is designated as a lay man. A *śrāvaka* is one who listens (*śṛṇoti*), or one who has recourse to faith (*śraddhālutām śṛati*), or one whose sins flow away from him (*śravanti yasya pāpāni*).⁸³ With the *nāma*, *sthāpana*, *dravya*, *bhāva* category we find:⁸⁴(i) *nāma-śrāvaka* - one who is a Jain in name only, just as a poor slave may bear the appellation of a god (ii) *sthāpana-śrāvaka* - statue or a portrait of a layman (iii) *dravya-śrāvaka* - one who carries out the rites obligatory for a Jain but who is empty of spirituality (iv) *bhāva-śrāvaka* - a Jain laity having Right faith Right knowledge and Right conduct.

In fact, a person does not become a true Jain, unless and until he acquires the requisite minimum comprehension of the essential nature of soul and non-soul, together with their mutual relationships and develops a firm faith, based on his own transcendental experience of the Reality, which equips him with a correct attitude and proper perspective.

Amongst the Digambaras Cāmuṇḍarāya⁸⁵ has taken over the Hindu concept of the four *āśramas*, following Jinasena,⁸⁶ which he terms as *brahmācārin*, *gṛhastha*,

vānaprastha and *bhikṣu*. According to Medhavin the *vānaprastha* - here equivalent to a *ksullaka* - is also styled *apavāda-līṅgin* and the *bhikṣu* *utsarga-līṅgin*.⁸⁷

These classifications cannot be taken to be representative of any works except those of the school of *Jinasena* and the definitions of terms like *muni* have no relevance in a normal Jaina context. Even the word *bhikṣu*⁸⁸ is commonly used by the Digambaras to describe a layman in the eleventh *pratimā*; but some Śvetāmbaras employ it as a designation for an ordinary Jaina monk⁸⁹ whilst for others again it means a Buddhist,⁹⁰ as opposed to a Jaina, ascetic. Some Digambaras, *Āśādhara*⁹¹ and Medhavin, for example,⁹² have a three fold division of the *śrāvaka* and on this their expositions of the doctrine are based: (1) *pākṣika* - a layman who has an inclination (*pakṣa*) towards *ahiṃsā*. He possesses *samyaktva* and practises the *mūlaguṇas* and the *aṇuvratas* and is assiduous in performing the *pūjā*; (2) *naiṣṭhika* - one who pursues his path upwards through the *pratimās* till he reaches the eleventh. At this culminating point (*niṣṭhā*) he quits the household life and practises the ten-fold *dharma* of the ascetic. It would seem that if he backslides he is downgraded to the state of a *pākṣika*.⁹³ (3) *sādhaka* - one who concludes (*sādhayati*) his human incarnation in a final purification of the self by carrying out *sallekhana*.

Āśādhara, who repeats Cāmuṇḍarāya's categories of *brahmacārins*⁹⁴ and the list of the four *āśramas*, also gives a classification of the *śrāvaka* based on his progress through the *pratimās*: (1) least satisfactory (*jaghanya*) - first to sixth *pratimās* - *grhin* (2) next best (*madhyama*) - seventh to ninth *pratimās* - *varṇin* (3) best (*uttama* or *utkrṣṭa*) - tenth and eleventh *pratimās* - *bhikṣuka*.⁹⁵ This is based on a similar grouping by Somadeva, who calls the *varṇin* a *brahmacārin*.

According to Digambara sect, refraining from taking meat, wine, honey and five kinds of figs are the fundamental restraint prescribed for a Jaina-layman. In lieu of these eight *mūlaguṇas*, Śvetāmbaras prescribe the avoidance of the seven

debaucheries, namely gambling, meat-eating, consuming alcohol, adultery, hunting, stealing and visiting prostitutes.

The Śrāvaka-guṇas

Treatment of the duties of the ideal layman on the basis of varying number of qualities characterizing the person apt to receive the Jaina creed and fulfil its teaching enjoyed considerable popularity with the later Śvetāmbaras as a means of exposition. A list of thirty-five such qualities or *śrāvaka-guṇas* (*mārgānusāri guṇas*) universally ascribed to Hemacandra came to be preferred to all others: it is that given in a *kulaka*, of ten verses at the end of the first *prakāśa* of the *Yoga-sāstra*.⁹⁶ However, at least two centuries earlier an enumeration of twenty-one *śrāvaka-guṇas* had figured in the *Dharma-ratna-prakaraṇa*.⁹⁷ by Śāntisūri and may indeed belong to an earlier writer.⁹⁸

In view of importance of numerology in Jaina writings it is perhaps worth noting that all the lists of *śrāvaka-guṇas* as, are counted in multiples of seven. Thus, besides the thirty-five of Hemacandra and twenty-one of Śāntisūri, there are the fourteen *śrāvaka-guṇas* of Āśādhara,⁹⁹ but almost all the qualities advocated are either common or similar.

Haribhadra devotes the whole of the second chapter of the *Dharma-bindu* to a detailed consideration of this subject, which he qualifies as the general aspect of the householder's religion, the specific aspect being the observance of the *vratas* and of the ritual practices such as *pūjā* etc. Hemacandra expounds his own *kulaka* in a very expensive prose commentary, which serves as a quarry for later writers. The most important of these, *Jinamaṇḍana* belongs to the fifteenth century. The thirty-five *śrāvaka-guṇas* are as follows:

(1) Possessed of honestly earned wealth (*nyāya-sampanna-vibhava*) – Honestly earned wealth is money that has not been made by recourse to treason, betrayal of friends, breach of trust, theft, false witness, false weight, or deceitful speech.

*Jinamaṇḍana*¹⁰⁰ says that honest poverty is better than, those ill-gotten riches, which, according to a popular saying, will last for ten years and then vanish entirely in the eleventh. The practice of this *guṇa* excludes the pursuit of the fifteen forbidden trades and of gambling and alchemy, and implies a high ethical code in business dealings and generosity in almsgiving and in charity to those in need.

(2) Eulogistic of the conduct of the Virtuous (*śiṣṭācāra-prasāṃsaka*) - By *śiṣṭa* Hemacandra¹⁰¹ understands 'men of outstanding qualities who have been schooled by intercourse with the virtuous and the learned'. The essence of this *guṇa* is not to be envious of the virtues of others.

(3) Wedded to a spouse of the same caste and tradition but not of the same *gotra* (*kula-śīla-samāih sārddham anya-gotra-jaiḥ kṛtodvāha*).

(4) Apprehensive of sin (*pāpa-bhīru*) - This epithet is common even in the oldest Jaina texts and corresponds, to a fundamental concept of the religion. According to Hemacandra,¹⁰² would mean adultery, theft, whoring, dicing and similar disastrous acts, meat-eating, wine-drinking and other vices, all of which lead to reincarnation in hell. *Jinamaṇḍana*¹⁰³ associates with these occasions of stumbling, the twenty-two *abhakṣyas* and thirty-two *ananta-kāyas*.¹⁰⁴

(5) Following the reputable custom of the country (*prasiddham-deśācāram-samācāran*) - The custom prevailing in a particular area in regard to food, clothes and other aspects of everyday life; if these were not observed unfortunate consequences might result from public hostility.

(6) Non-denigrating other people particularly rulers (*a-varṇa-vādī na kvāpi rājādiṣu viśeṣaṭaḥ*) - Muncandra¹⁰⁵ explains that the word rulers is intended to include kings, ministers, courtiers and other officials.

(7) Dwelling in a place which is not too exposed and not too enclosed, with good neighbours, and few exists (*anativyakte gupte sthāne su-prativedhike aneka* -

nirgama-dvāra-vivarjita-niketanē) - Haribhadra¹⁰⁶ lays down that a house should be built in a suitable spot, an unsuitable site being any place where the house are too close together or too isolated or where there are undesirable neighbours.

(8) Attached to the good moral standards (*sad-ācāraiḥ kṛta-saṅga*) - This *guṇa* appears to imply no more than the avoidance of evil company. In *Āśādhara*'s list it appears as *ārya-samiti*.

(9) Honouring mother and father (*mātā-pitroḥ pūjaka*) - The word 'mother' is placed first in the compound because of the very great respect to which she is entitled, Hemacandra¹⁰⁷ explains that respect is to be shown to them by making obeisance at dawn, noon and dusk and by seeking their consent for all affairs. *Jinamaṇḍana*¹⁰⁸ extends the concept parent to include all persons who by their age or position merit reverence.

(10) Eschewing a place of calamity (*upaplutam sthānam tyajan*) - *Ācārya* Hemacandra explains that in a place of calamity, or where there is a war between one's own sovereign and a foreign ruler, the attainment of the *dharma* is impossible, so one should quit from that place.

(11) One should not engage in a reprehensible occupation (*garhite apravṛtta*).

(12) One should spend in proportion to one's income (*vyayam āyocitam kurvan*)

(13) One should dress in accordance with one's income (*veṣam vittānusrataḥ kurvan*) - This *guṇa* is closely linked with the preceding one, as a man who out of miserliness will not spend his money will also dress in rags, and so, failing to obtain the esteem of his fellow citizens, will be no credit to the Jaina creed. *Jinamaṇḍana* adds that people should not wear torn or soiled clothes: for going to the temple they should choose their best whilst avoiding all ostentation.

(14) Endowed with the eight kinds of intelligence (*aṣṭabhir dhī-guṇair yukta*) - These are generally in Jaina works enumerated as follows: (a) Desire to listen (*sūśrūṣā*), (b) grasping (*grahana*), (c) listening (*śravaṇa*), (d) memorizing (*dhāraṇā*), (e) general knowledge (*ūha*), (f) specialized knowledge (*apoha*), (g) knowledge of the substance (*artha-vijñāna*) and (h) knowledge of the essence (*tattva-vijñāna*).

15) One should listen every day to the sacred doctrine (*dharmam-anvāham śṛṇvan*).

16) One should not eat like a glutton (*ajīrṇe bhojana-tyāgin*) - All diseases, have their origin in gluttony.

17) Eating at the right time according to a dietary regime (*kāle bhoktā*)

The right time for eating is neither the night, the early morning, nor the late evening.

18) Fulfilling the three-fold aim of life without excluding any of its elements (*anyonyāṇi pratibandhena trivargam sādhanam*) - Ācārya Hemacandra in *Yoga-sāstra* comments at considerable length on the *trivarga* without which life is no more real than that of the smelter's bellow which breathes but does not live. To live only for pleasures of the senses to the exclusion of *artha* and *dharma* or to live only for money to the exclusion of *kāma* and *dharma* lead to endless misfortunes whilst the practice of *dharma* to the complete neglect of *artha* and *kāma* is proper for ascetics but not for householders. *Artha* and *kāma* devoid of *dharma* lead to great miseries in the cycle of transmigration, *dharma* and *kāma* without *artha* result in a heavy burden of debt, and *dharma* and *artha* without *kāma* are tantamount to a rejection of the layman's estate.

(19) Diligent in succouring the ascetics, the righteous, and the needy (*yathāvad atithau sādhanau dīne ca pratipatti-kṛt*) - This implies the offering of food and drink and other gifts in almsgiving with due courtesy to monks (*supātra-dāna*) and in charity to those in affliction (*karuṇā-dāna*).

(20) Always devoid of evil motives (*sadānabhinivīṣṭa*).

- (21) Favourably inclined to virtues (*guṇeṣu pakṣa-pātin*) - This means benevolence, generosity, readiness to help, patience, and the habit of using courteous and friendly language as well as acts of kindness, as the seed of religious merit is thereby nurtured.
- (22) One should avoid action, which is inappropriate to time, and place (*adeśa-kālayo caryāṁ tyajan*).
- (23) One should be aware of his own strength and weakness (*balābalaṁ jānan*).
- (24) The next *guṇa* is venerating persons of high morality and discernment (*vr̥tta-stha-jñāna-vr̥ddhānāṁ pūjaka*).
- (25) Supporting one's dependent (*poṣya-poṣaka*) is another *guṇa*.
- (26) Far-sighted (*dir̥gha-darsin*) - The activities of a far-sighted man are described as leading too much profit with little effort, and are widely lauded.
- (27) Discrimination (*viśeṣa-jñā*) - A man without discrimination would be indistinguishable from others. With this *guṇa* says Śāntisūri,¹⁰⁹ a man is exempt from the prejudices that stem from love and hate.
- (28) One should be grateful (*kr̥ta-jñā*).
- (29) Well-liked (*loka-vallabha*) - A person should be well liked by the respectable people. He should be conspicuous for almsgiving and virtuous conduct and should avoid everything that is contrary to this world or to the next.
- (30) Actuated by the sense of shame (*śalajja*) - This *guṇa* implies that the man's sense of shame forbids him to commit sinful acts: he will abide by the *dharma*, cost what it may.
- (31) Compassionate (*sadaya*) - This *guṇa* is of the very essence of Jainism and needs no comment.

(32) Gentle in disposition (*saumya*) - This evidently implies that because of his gentle disposition a man may be easily propitiated whilst a man of a different disposition will alienate friends and relations. Because of his gentleness, too he will eschew cruel occupations.

(33) One should be always ready to render service to others (*paropakṛtikarmatā*).

(34) One should intent on avoiding the six adversaries of the soul (*antarāṅgari-ṣaḍ-varga-parihāra-parāyaṇa*) - The six enemies are lust (*kāma*), anger (*krodha*), greed (*lobha*), pride (*māna*), vainglory (*mada*), and malicious pleasure (*harṣa*).

(35) One should take victory over the senses (*vaśīkṛtendriya-grāma*) - Victory over the senses is nobler than victory in battle.

These qualities and general rules of personal and social conduct and behaviour are intended to give a person a distinct character and make him or her a good, healthy and law abiding citizen, a lovable fellow being, in short a true gentleman. Moreover, the cultivation of these qualities paves the path of spiritual progress. The regular ethical codes and rules of discipline prescribed for a lay seeker have their utility and significance only after the ground is prepared in the manner stated above. The preliminary or accessory qualities constitute the necessary equipment for a person before he is ready to pursue the higher religious life in a methodical way.

The hallmark of Right conduct is right conviction in thoughts and actions, freedom from infatuation or delusion and passions like anger, hatred etc. Samantabhadra has stated that the conduct of a householder, consists in the observance of five *aṇuvrata*, three *guṇavrata* and four *śikṣāvratas*.¹¹⁰

Vratas provides the means whereby *kārmic* influx, can be placed within certain limits, thereby ensuring that the worldly activities inevitable for the householder do not lead to passions, which deepen his involvement in transmigration.

The Anuvrata:

The first *anuvrata*, *ahimsā* (non-violence) implies the undertaking of a set of restraints, which further deepens his commitment to the most central concept of Jaina ethics. As we have seen, *himsā* refers to any action accompanied by the giving of pain or the rise of passions. Life forces are ten in number viz., five sense organs, three channels of activity, mind, speech and body, duration of life, and respiration. To destroy or injure through negligence or ill-will, to hurt the feelings of others, to insult others, to censure others, to speak ill of others behind their back, to cause fear or to wound their feelings is violence. Even in the absence of actual overt act of injuring the life forces of others, an evil act of violence is committed through mere entertaining ill-will or ill-thought. Lying, theft, dishonesty, cheating, and mental states of anger, greed, pride, jealousy, hatred, etc., all these are of the nature of violence and hence vices. Real cultivation or observance of non-violence consists in being ever vigilant and engaged in the act of purifying mind by removing those mental defects and bad thoughts.

The following aphorism presents the definition of violence: '*pramāda-yogāt prāṇavyāpāropanam himsā*'¹¹¹ that is, 'the destruction of life due to an act involving negligence is violence'. The term '*pramāda*' yields two meanings: (i) to destroy life of living being through passions of attachment and aversion as also of negligence is internal violence (*bhāva-himsā*) and (ii) the actual overt act of destroying life of a living being is external violence (*dravya-himsā*).

Recognizing that total avoidance of such actions would be impossible for a householder, Jaina teachers have drawn a distinction between injurious activities, which are totally forbidden and those, which may be tolerated within strict guidelines. The first of these categories is designated as *saṃkalpaja-himsā*, and includes all deeds involving intentional premeditated violence.¹¹² Such deeds are contrasted with those of the *Ārambhaja-himsā* variety, which either occur accidentally or may result

from the performance of an acceptable occupation. A murderer, for example, clearly sets out to end the life of his victim, hence commits *saṃkalpaja-hiṃsā*. Surgeons on the other hand may cause pain or even death during a delicate operation, but are guilty only of the much less serious *ārambhaja-hiṃsā*. As for occupations, Jaina should not choose one involving intentional destruction such as that of a hunter or a fisherman. Jainas have not been ignorant or blind to the importance of resisting injustice and aggression. Hence they have considered even killing, when done in self-defence or during a purely defensive war, to involve not *saṃkalpaja-hiṃsā* but a less serious variety called *virodhi-hiṃsā*.

Six modes of livelihood are as follows – government (*asi*), writing (*maṣī*), farming (*kr̥ṣī*), arts (*vidyā*), commerce (*vāṇijya*), and various crafts (*śilpa*) – have been designated as respectable by Jaina teachers.¹¹³ Even within the context of commercial activity, certain varieties of trade have been specifically prohibited for one who has entered upon the path of restraint.¹¹⁴ These include dealing in charcoal; selling timber; selling or driving oxcarts; charging fees for transport by oxcarts; unnecessary digging of earth, dealing in animal products like ivory, trading in wax; manufacturing or selling alcohol; trading in slaves or livestock; dealing in poisons or weapons; operating mills or oilpresses; gelding and branding animals; burning fields to encourage subsequent agricultural production; draining water so that crops can be planted; breeding destructive animals.

In order to guard oneself against violence, one must completely renounce wine, flesh, honey and the five udumbar fruits: gular, anjir, banyan, peepal and pakar. Every destruction of life involves destruction of compassion too. Jainism prohibits killing either in the name of Gods by way of sacrifice or for guests as a mark of respect. In the *Dasāvaikālika sūtra* it is told that:

*Savve jīvā vi icchanti jīvium na marijjium,
tamha pāṇi-vaham ghoram nigganthā vajjayanti ṇam.*¹¹⁵

‘Killing horrifies because all beings wish to live and not to be slain.’ It would here be well to stress that *ahimsā* is not something negative; it is another aspect of compassion. Hemchandra says that *ahimsā* is ‘the beneficent mother of all beings’, the elixir for those who wander through the ocean of transmigration’. This positive ahimsa is expressed in the form of *karuṇā-dāna* or *abhaya-dāna*, the giving of protection to all living creatures. For Somadeva,¹¹⁶ who emphasizes this positive aspect, *ahimsā* as in the *tattvārtha*¹¹⁷ sūtra is compounded of *maitrī* - the non-infliction of suffering, *pramoda* - affection combined with respect for the virtuous, *kāruṇya* - charity to help the needy, and *mādhyaṣṭhya* - a state of equanimity without attraction or repulsion in regard to those who are devoid of virtues. Evil, he says, cannot dwell in a man crowned with the halo of compassion for this quality is more efficacious than the practice of all ceremonies.

Acceptance of the first vrata entails much more than simply an expansion of the basic commitment to non-violence. Once, a layman has taken this vow, he must scrupulously avoid all practices in violation thereof.

A further distinction is made, in terms of seriousness and expiatory procedure, between infractions committed intentionally and those which take place by accident.¹¹⁸ Five infractions are listed with regard to the *ahimsā-vrata*; these pertain mainly to the treatment of human and animals in one’s care and include holding beings in captivity, beating, mutilating or branding, loading excessive weight on the back and providing insufficient food or water. The great concern for protection of animals is seen clearly in these prohibitions. Indeed, one who has taken the first vrata asserts the inviolability of all life, aligning himself with this principle to an extent probably unmatched by laymen of any other religious tradition.

Second *aṇuvrata* is *satya* (truth). It involves the vow to abstain from lying (*asatya*) of any sort. Jainas see a close connection between untruth and violence. Since all lying is volitional and tainted by some operation of the passions; thus the

soul is injured by such activity.¹¹⁹ In its broader sense, the *satya-vrata* requires great care with regard to all acts of speech, lest they have destructive consequences; thus even a truthful statement cannot be uttered if it will lead to the harming of a living being.¹²⁰

A layman who undertakes this vow is specifically cautioned against untruths pertaining to ownership, the quality of goods, or the repayment of debts. Avoidance of such infractions plus those of a more general sort (bearing false witness, spreading unkind rumours, divulging confidential matters, using harsh language and so on) comprises the everyday discipline entailed by this vow.

The infractions of this *vrata* are - casually or intentionally imputing false charges against a person, divulging to others what has been said by one's wife in confidence, perverse teaching and advice leading to evil consequences and preparing false documents like forgery etc. Jainism regards that falsehood brings in endless miseries here and in the next birth. A liar becomes a traitor to himself. Truth always triumphs and everyone should therefore adhere to that ideal. Falsehood may sometime land its author in prison or bring in disgrace and damage to property also.

Third *aṇuvrata* is *asteya*. Abstaining from stealing; this has been more broadly defined as *adattādāna-virati*, refraining from taking any thing that is not given. 'Given' is generally understood here to mean 'acquired in a legitimate transaction' or 'received through inheritance'. Thus for one, who embraces this restraint, it is not allowed even to pick up goods which have been lost or forgotten.¹²¹ All acts of "stealing" are said to involve violence, since they necessarily reflect the presence of greed. In its partial form this vow does allow the collection of water, firewood, and similar material from public places. For a mendicant, however, even these activities are forbidden; he may obtain such necessities only if they are, gathered by others and presented to him as a gift.¹²² The infractions of this vow are: receiving stolen goods (*stenāhṛtādāna*), suborning of thieves (*taskara-prayoga*),

transgressing the limits of a hostile state (*viruddharāj yāṭikarma*), using false weights and measures (*kūṭa-tulā-kūṭa-māna*), substituting inferior commodities (*tat-pratirūpaka vyavahāra*). This vow would not be perfect or honest unless a dealer studiously refrains from resorting to such dubious tactics. It should be remembered that theft is also one of the seven debaucheries and is treated in many Digambara works under that head.¹²³

Brahmacarya (celibacy) - One who takes to this vow refrains from all illicit sexual activities (those which occur outside marriage). The specific prohibitions set forth under this restraint speak directly to men, who are clearly considered much more prone to sexual license than women. Thus we read that one who undertakes this vow should avoid the wives of others and be content with his own wife.¹²⁴ Further, he must not take a woman as his wife only temporarily, purely to legitimize a short – term sexual involvement. He must view all women other than his wife as he would view his mother or sister, thus overcoming sexual desire for them. Beyond the duty of finding suitable mates for his own children, he should not engage in matchmaking of any sort, as this would necessitate excessive contact with women. Finally, even with his wife he must eschew all deviations, as well as any tendency towards over indulgence in carnal pleasures.

The fact that sexual activity involves passion, hence from the Jaina perspective injures the soul, is of course obvious. It is further held, however, that the very act of intercourse causes violence to a great number of micro-organisms.¹²⁵

The infractions of this *vrata* cover most aspects of sexual deviation including that with the lower animals and even with inanimate objects like the figures of women. From the earliest days of Jainism, the horror of incest has been constantly felt, as described by Haribhadra,¹²⁶ while mentioning the disastrous consequences of the violation of this *vrata*. The infractions of this vow are - Intercourse with a woman, temporarily taken to wife (*itvara-parigrhītā gamāna*), intercourse with an

unmarried woman (*a-parigrhītā gamana*), love-play (*anaṅga-kṛidā*), match-making (*para-vivāha-karaṇa*), excessive predilection for the pleasures of the senses (*kāma-bhogatīvrābhilāsa*).

Self-study, meditation and practice of virtue are out of question so long as the fire of sexual desire burns in the mind.¹²⁷ *Āvaśyaka cūrṇī* says that if this vow were not enforced there would be a grave danger of a man having carnal connection with his own mother, daughter or sister through unrestrained lust.¹²⁸ A series of cautionary tales to drive home this point are recounted by almost every writer on *Śrāvakācāra* and any reference to marriage makes exogamy mandatory.

The fifth and final *aṇuvrata* is that of *aparigraha* which means non-possession or non-attachment. The Jaina scriptures often define *parigraha* as the delusion (*mūrchhā*) of possession, i.e. harboring the instincts of 'I', 'Me' and 'Mine'.

This vow refers to both internal (*ābhyantara*) and external (*bāhya*) possessions and attachments. There are fourteen varieties of the former which are listed by Amṛtacandra,¹²⁹ Somadeva and Āsādhara among the Digambaras and by Siddhasena Gaṇin¹³⁰ among the śvetāmbaras. They are - (1) false belief (*mithyātva*), (2) anger (*krodha*), (3) pride (*māna*), (4) deceit (*māyā*), (5) greed (*lobha*) (6) laughter (*hāsyā*) (7) pleasure (*rati*) (8) displeasure (*arati*) (9) fear (*bhaya*) (10) sorrow (*śoka*) (11) disgust (*jugupsā*) (12) male sex urge (*puruṣa veda*) (13) female sex urge (*strī veda*) (14) neuter sex urge (*napuṃsaka-veda*). The desire to acquire and possess a number of worldly things i.e. land, house, gold, silver, livestock, servants, wealth, grannery etc. is called external *parigraha*.

The object of this vow is that every householder should impose upon himself restrictions as to the nature and extent of objects (animate and inanimate) of possessions so that there could be a check on his greed, for there is enough for every man's need but not for every man's greed. Renunciation is the true way of life but it is not possible for everyone to follow it. Hence there is need for self-imposed limits

on acquisitions. The infractions are as follows: Exceeding the limits set for house land, gold, silver, bipeds, quadrupeds, wealth, grains, and metals. These moral codes are like cautions to persons who have taken the vow of *Parigraha-parimāṇa*. Ācārya Śrī Tulsī has been the modern exponent of three doctrines under the *Aṇuvrata* Movement. He has emphasised that the vow of non-violence can solve not only personal problems but also problems of war and peace. The problems of capitalism versus communism can be solved by effective pursuit of the vow of *aparigraha* while the proper understanding and practice of non-violence can exterminate wickedness and hatred from the hearts of man as they contain the seeds of war.

The *Guna* vratas:

The five *aṇuvratas* discussed above are supplemented by the *guṇavratas*,¹³¹ which aim to limit the area of a person's activities and the number of beings and objects which come in his contact. Jaina teachers have likened a layman to a heated iron ball, burning (injuring) everything it touches. Hence it becomes important to restrict the sphere of his activities as well as the activities themselves; only thus can *kārmic* influx be reduced to a minimum.

The first such *guṇavrata* is called *digvrata*, by which an individual voluntarily curtails the distance he will travel in any given direction. By spending his life, limiting the boundaries, one can at least prevent oneself from committing violence in the areas beyond them.

Second is the *bhogopabhoga-parimāṇavrata*, which legislates against the use of certain items or the performance of certain tasks. The fifteen undesirable professions, for example, are specifically forbidden by this restraint; so is partaking of numerous foods (*abhakṣya*).¹³² But the most important aspect of this *vrata* is its ban on eating at night (*rātri-bhojana*). Indeed, the practice of preparing and consuming food before sunset has become so widespread among Jainas that it is popularly considered one of the *mūlaguṇas*. Finally, the second *guṇavrata* prohibits the drinking of unfiltered

water, like the one pertaining to night-time dining, is almost universally followed in Jaina households.

Third of the *guṇavratas* is *anarthadaṇḍa vrata*, which comprises injunctions against five minor types of evil activities like brooding, purposeless mischief, facilitating destruction, giving harmful advice and purposeless listening.

Lists of infractions are also set forth for each *guṇavrata*. Those for the first two generally admonish the aspirant to keep the appropriate limits always in mind, lest he inadvertently exceeds them, while those for the third warn him against various kinds of immoderate activities.

The Śikṣāvratas

The final set of restraints, called *śikṣāvrata*, contains four varieties of ritual-activity. In undertaking any one of them, the layman vows to engage therein on a regular basis. The specific frequency may vary, but whether be it daily, weekly, or otherwise, the point is the same: practice is required for perfection. The practice of the vows is a lesson in spiritual training and experience; it affirms our conviction in the efficacy of Right faith, knowledge and conduct. It inspires the votary to a life of piety and renunciation, as a preparation for a rigorous life of an ascetic.

A) *Sāmāyika* (vow of remaining completely equanimous) - This vow consists in sitting at one place and on one seat for forty eight consecutive minutes in a peaceful mental state, not allowing the passions of attachment and aversion to rise in the mind. For this period of time, the aspirant contemplates on the nature of the self, self-introspects as to how much purity of life he has attained, engages in scriptural study, meditates on the path of self-development and spiritual evolution and concentrates on the supreme soul.

The individual intending to perform the *sāmāyika* must, like a monk, observe the five *śamitis*, the three *gūptis* and avoid all harmful activities of mind, body and

speech, and before picking up or setting down any object he must not neglect *pratilekhana* and *pramāṛjana*.¹³³ It is reiterated in many places that in the *sāmāyika*, the layman becomes like an ascetic and for that reason it should be performed often. The assertion seems to stem originally from the *Āvaśyaka niryukti*.¹³⁴ A similar assertion is to be found in the *śrāvaka-prajñāpti*,¹³⁵ whilst in the *pratima-pañcaśakā*¹³⁶ the *sāmāyika* is described as the layman's highest temporary *Guṇasthāna*, it may exert such an effect on him that he is led to renounce the world altogether. The infractions of this *vrata* are misdirection of mind, speech, body, forgetfulness of the *sāmāyika*, instability in *sāmāyika*.

B) *Deśāvakaśika* (Vow of reducing for a limited period of time the limits of the area set forth in the sixth vow) - From the nature of this vow, it appears to be another aspect of *digvrata*. In fact, Umāsvāmi and Vasunandi regard it as a *guṇavrata*. This vow requires an individual to determine and limit his movements to a house, to a part of it, to a village or a town. The period for the observance of this vow may vary from a day or two, a few days, month, a few months or a year. The basic idea underlying both the *dig-vrata* and the *deśāvakaśika-vrata* is that if a man reduces his freedom of movement to a restricted area, small or large, his absence from all the area, not comprised within the self, imposed limits will mean that he can be said to be keeping the *mahāvratas*, the rigid vow of an ascetic, in that wider area; whilst at the same time constant awareness of these spatial limits will result in added vigilance in the observation of the *aṇuvratas* within them.¹³⁷ The infractions of this vow are - outside the limited area an aspirant should not buy, send a servant, throw an object, communicate through sounds and signs.

C) *Poṣadhavrata* (vow of observing fast and living like a monk for certain days) - The term '*poṣadha*' is derived from the Sanskrit verbal root '*Puṣ*' meaning 'to nourish, to foster, to support, to develop'. So, the term '*poṣadha*' means that, which nourishes, fosters and supports the soul or its natural characteristics. In this vow, the aspirant observes a fast or takes only one meal a day and like a monk remains

engaged in the religious rites for four or eight praharas (one-prahara \simeq three hours). The objective of this vow is to make the householder relish the nectar of the life of total refrainment from all evil activities, keeping him away from the hubbub troubles and anxieties of the worldly life. In this vow, the person concerned observes total abstinence from all evil activities. The aspirant engages in spiritual study. The infractions of this vow are (a) to evacuate, urinate, etc., at a place not properly inspected (b) similar care should be taken while picking up or laying down an object (c) to arrange bedding without taking care (d) lack of zeal in performing the necessary duties. (e) forgetfulness about observance of the vow.

D) *Atithisaṁvibhāga-vrata* (vow of sharing with deserving guests) - To offer necessities of life (food, medicine, etc.) to the benevolent noble persons engaged in the service of the people, to give proper help to the miserable and the poor is the meaning of the this vow. To offer basic necessities of life to monks, who have adopted the life of renunciation characterised by total refrainment from evil activities and live on begging alms. The infractions of this *vrata* are: (a) placing something sentient while offering food to the monks, (b) covering of food with a sentient thinking like a leaf with an intention to avoid offering of alms, (c) offering of food to the monks at in-appropriate time with an intention of avoiding alms giving, or asking a monk to accept food at such time when he is not allowed to take food, (d) saying that the objects of alms desired do not belong to the host, (e) lack of respect and veneration for the monks.

Essential daily duties of a Jaina laity

Along with these twelve vows, every Jaina laity is required to perform the following six daily duties:

(i) *Devapūjā* - Foremost among the six rituals is *devapūjā*, worship of the *Tīrthaṅkaras* in a temple. Worship of supreme souls means reverence of the supreme

souls and its spiritual qualities, devotionally praising them and offering prayer. This is the best way to remove the internal defilements, to purify thoughts, to cultivate sublime attitude and to develop one's spiritual powers.

There are two types of *devapūjā* – *dravyapūjā* (external worship) and *bhāvapūjā* (internal worship). External formal ritual of worship is called *dravyapūjā*. It is considered to be useful in rousing such feeling as may make the path of *bhāvapūjā* easy. *Dravyapūjā* is an assisting cause of *bhāvapūjā* because it creates the atmosphere conducive to *bhāvapūjā*. *Bhāvapūjā* consists in the meditation on the spiritually wholesome qualities, firm resolve to remove the defiling bad qualities and to cultivate the purifying good qualities, actual sincere efforts to exterminate the former and to develop the latter. Thus, *bhāvapūjā* inspires man to build up good character and to live an honest and just life; it ennobles and elevates his life. This is the objective of *bhāvapūjā*. And in the fulfillment of this objective, *bhāvapūjā* achieves its proper end.

The Jainas are worshippers not of any individual supreme soul, but of his pure qualities. All souls which manifest these pure qualities are equally regarded by the Jainas as supreme souls and hence worthy of man's worship. Thus, these pure qualities themselves constitute the supreme ideal or the highest goal. The first sentence of the most sacred Jaina *Mahāmantra* called '*Namokkāra*' ('*Namaskāra Navakāra*') is '*namo arihaṃtāṇam*' (I bow before the destroyer of internal enemies). In it there occurs no mention of a proper name of any individual supreme soul; therein an obeisance is offered to the entire class of the individual supreme souls who have destroyed the internal enemies like attachment, aversion, etc.

(ii) *Guru-upāsti* (venerating and serving the spiritual teacher) - The following verse from Ācārya Haribhadra's *Yogabindu* informs us as to who are to be regarded as guru.

mātā pitā kalācārya eṣāṃ jñātayas tathā |
vṛddhā dharmopadeṣṭāro guruvargaḥ satām mataḥ ||110||

In the class of gurus *Ācārya* Haribhadra includes mother, father, teachers of art and sciences, family elders, those advanced in learning and good conduct, and saints who preach religion. Venerating and serving them is guru-upāsti. By our reverence and service we should win their hearts and secure from them the knowledge and culture that ennoble our life.¹³⁸ Mother and father are foremost gurus, scriptures command us to worship them first.

(iii) *Svādhyāya* (study of spiritually elevating works): - The term '*svādhyāya*' is the compound of two words, viz., '*sva*' and '*adhyāya*'. So, it means study of one's own self. Reading, listening to and reflecting on the teachings of the enlightened-nurture a healthy spirit. They inspire man to peep into the innermost recesses of the self. As a result of it, man's journey on the path of progress and enlightenment becomes easy. *Svādhyāya* is a form of austerity. By including it in the species of austerity of high order, the Jaina religion has not only lent glory to austerity; but it has nicely and convincingly demonstrated the universality of *svādhyāya* and its fruits.

(iv) *Samyama* (Restraint and discipline): - *Samyama* means control over sense-organs, mind, speech, thoughts, desire, anger, greed.¹³⁹ We need *samyama* to make our life happy, peaceful and blissful. *Samyama* is the perennial fountain of mental peace and inner happiness.

(v) *Tapas* (Austerity): - The importance and glory of the austerity like fasting etc... depend on the noble purpose behind their observance as also on the purity of mental states. It is only on the account of these two elements that, fasting etc. secure the glory of austerity. If a man gives up all the botheration of the food with the purpose of practising meditation, controlling the senses, purifying mind, turning inward, attaining spiritual peace, reflecting on good thoughts, ennobling works or performing any other good activity, then fasting is a spiritually beneficial austerity. Devotion to one's duty is also a form of austerity.

(vi) *Dāna* or charity – Giving food, knowledge, medicine and protection to other beings is charity. The donation must prove beneficial both to the person-offering donation and to the person receiving it. The benefit accruing to the donor consists in that he is rid of the attachment felt for the thing concerned-as a result of which he comes to develop a feeling of contentment and equanimity. The benefit accruing to the receiver consists in that the thing concerned proves helpful to him in his life-journey-as a result of which his virtues receive proper unfolding.

Ācārya Hemacandra describes an illustrious disciple (*mahāśrāvaka*) as the man who abides by the *vratas* and sows his wealth in the seven fields with compassion for those in great misery.¹⁴⁰ The seven fields are: (i) *Jina* images (*Jina-bimba*): setting up of images, performing the eight-fold *pūja*, by taking them in procession through the city, by adorning them with jewels, etc. (ii) *Jaina* temples (*Jina bhawan*): new ones are to be built and old ones to be restored. (iii) *Jaina* scriptures (*Jināgama*): the copying of the sacred texts and the giving them to learned monks to commentate. (iv) Almsgiving to monks. (v) Almsgiving to nuns. (vi) Laymen (*śrāvaka*): inviting co-religionists to festivals, distributing food, clothes, and basic necessities to needy people, constructing *poṣadha śālās* and other buildings for them and encouraging them in religious duties. Charity is to be extended to all those who have fallen into evil circumstances. (vii) Laywomen (*śrāvikā*): all the duties under the last head apply equally in respect of women. The last four are the four limbs (*caturvidh^asaṃgha*) of the *Jaina* church.

In the *śvetāmbara* texts we have six essential duties in a different way. They are the same as are prescribed for the monks. They are *sāmāyika*, *caturvimsatistava*, *vandana*, *pratikramaṇa*, *kāyotsarga* and *pratyākhāyana*. In constructing a framework for the conduct of the laity, the authors of the *śrāvakacāra* texts were very systematic and specific. They defined numerous kinds of evil conducts, then instituted separate vows of renunciation for each. Set forth, in addition, were all the ways in which one might accidentally or intentionally break each vow,¹⁴¹ and how he might expiate such

infractions. The books of discipline also employ narrative tales that show the great virtue of keeping the vow, even if only temporarily.¹⁴² Finally they set up a ladder, analogous to that of the *Guṇasthānas*,¹⁴³ representing the process whereby a layman can make ready for the mendicant vows. The eleven steps of this ladder are called *śrāvaka pratimās*; they lead one through progressively greater restrictions upon his worldly activities, until at last the complete renunciation of the ascetic is within his grasp.

The eleven stages of the spiritual progress:

The word *pratimā* means a statue and is used in another specifically Jain sense to designate the *kāyotsarga* – have been describe by schubring¹⁴⁴ as a vertical projection of the horizontally conceived *vratas*; their enumeration would represent partly a theoretical graduation and partly the possibility of choice.

1) *Darśana-pratimā* - The householder must possess the right attitude and be free from all misconceptions. He must be free from all the transgressions of *samyaktva* and be free from attachment to worldly pleasures of every kind. He must be a devoted worshipper of the *Parameṣṭhins* and possess unflinching conviction in the tenets preached by the *Jinas*.

2) *Vrata-pratimā* - The householder, observes the five *aṇuvratas*, the three *guṇavratas* and the four *sikṣāvratas*. There should be no transgressions of any of them. The practice of these vows should be free from the defects.

3) *Sāmāyika-pratimā* - This is a stage in which the aspirant practise *sāmāyika* in the manner prescribed by the scriptures. It consists of introspection and meditation for self-purification.

4) *Poṣadhovavāsa-pratimā* - The details of this vow have already been discussed. The entire period has to be spent in prayer, study of scriptures, meditation and hearing of religious discourses.

- 5) *Sacitta-tyāga-pratimā* - A kind-hearted householder should abstain from eating root fruits, vegetables, tubers, green leaves, shoots and seeds which are not cooked as well as unboiled water.
- 6) *Rātribhojana-tyāga-pratimā* - An aspirant, in this stage does not eat or drink anything after sunset.
- 7) *Brahmacarya-pratimā* - The householder who has reached this stage must observe complete celibacy considering it to be an activity of the impure human body. He should also put an end to all sexual desires.
- 8) *Ārambha-tyāga-pratimā* - All activities like agriculture, commerce, trade, services have to be avoided. He should terminate all thoughts of attachment and remain pure and contented.
- 9) *Parigraha-tyāga-pratimā* - In this stage the laity contemplates on the abandonment of all kinds of attachment and becoming firmer in the conviction that there is nothing that he could call his own. He should give up ten kinds of worldly possessions; (already mentioned earlier) he should have no anxiety, as he believes that everything happens according to one's *karma*.
- 10) *Anumati-tyāga-pratimā* - A householder who has reached this stage would have given up all his activities like trade and agriculture, his attachments to property and his concern with any of the family affairs. He should entertain no feelings of like or dislike towards food served to him. He should express neither consent nor dissent towards any of the activities or functions carried on by any of the members of his family.
- 11) *Uddiṣṭa-tyāga-pratimā* - In this stage the householder abandons his house and goes to an ascetic to receive the vows. He lives on alms like an ascetic, with limited clothes. He is bare-headed and bare-footed. He should take his food only

once in a day. He must observe complete silence. He must observe austerity according to his capacity.

Amongst the householder who have reached the eleventh stage of *pratimā* there are two classes, i.e., *ksulāka* and *ailaka*. None of them would accept food specially prepared for them. The former may remain in that status without being finally initiated into the order of a monk while the latter is like one who is on probation as an ascetic. The final stage of a householder is thus a preparation for asceticism. He practically performs all the austerities and awaits his initiation into asceticism.

It would be obvious that the eleven stages are scientifically conceived. The climbing commences with the **Right faith**, and progress is achieved only when he is prepared to observe the more difficult vows and rules of **Right conduct**. Such is the scheme of graduated progress on the path of renunciation, through the *pratimās*, in the householder's stage of Right conduct, in Jainism. It must however be borne in mind that renunciation will not be successfully accomplished unless the order embodied in the *pratimās* is observed. Haphazard effort will not place a man on a higher level. This is one of the points in respect of which the perfection and practical utility of the Jaina rules of conduct is paramount. As already stated, nothing but a practical system of renunciatory training will ever take one to the top, that is *sanyāsa*, which is the starting point on the road to the goal.

The Jaina thinkers have taken care to see that religion becomes a way of life with a clear stream of reason to sustain it. In order that one should not lose sight of the ten supreme virtues in daily life, tradition has prescribed a festival called '*Daśalakṣaṇa-parva*' to be observed for ten days devoting a day for the contemplation of one virtue. The Śvetāmbaras observe it as '*Paryūsaṇa-parva*'. The days are spent in fasting, contemplation and study of the scriptures. The object is to purify the mind and exert for the annihilation of *karmas*. The ten virtues are intended

to regulate the activities of mind, thought and action. Their practice or observance gives direction to the life of a votary by eliminating all his evil thoughts and preventing him from harmful actions. The ten virtues have been discussed earlier. To the twelve vows of a layman, the practice of *sallekhana* is added.

Sallekhana:

Kundakunda describes it as a form of *śikṣāvrata*. *Sallekhana* is a practice of fasting unto death, which is to be performed by both the householder and the monks.¹⁴⁵ It is regarded as a step towards self-realization, as it is meant for freeing the self from the bond of the body when it is deemed to be no longer useful. It is called *samādhi-marāṇa* also. By this practice one attains the real self, it is the ideal end of the long course of spiritual practices and is looked upon as the highest form of austerity.¹⁴⁶ *Sallekhana* is to be practised under two circumstances – in cases of emergencies and at the end of regular religious practices.

Firstly, the aspirant is advised to cast off his body by fasting unto death, in cases of emergencies i.e., when it is not possible for him to lead a pious life and perform his duties; for example, during the time of terrible famine, floods, foreign invasion, etc.¹⁴⁷ A person, be it a monk or a laity who falls prey to some incurable disease or becomes too old to perform his regular duties is also advised to perform *Sallekhana*. In all cases, however a person willing to perform *sallekhana* must take the permission of his teacher. The teacher is also advised to give him permission for this practice only after examining his capacity to do so. Secondly, *sallekhana* is to be performed as the last phase of a regular religious career. Both the householders and the monks may perform this vow. A householder is advised to perform eleven *pratimās*. At the last stage of this vow of *pratimās*, he practically leads an ascetic life. At the end of this period, he is to give up food and drink and whole-heartedly embrace *sallekhana*. A Jain monk is required to prepare himself to pursue a course of gradual fasting, which may last for years together. A monk falling ill and incapable

of performing his duties of self-discipline may, however take recourse to *sallekhana* without any preliminary preparation.

Sallekhana is generally to be performed in gradual process. First, a person practising *sallekhana* is to abstain from taking solid food and to live only on liquid food like milk, fruit-juice etc. Then he is to live on warm water only. At last, he is to give up warm water also. During this last stage, he is to go on reciting hymns only. It is, however, worthy of notice that a person performing *sallekhana* is advised not to cherish a desire either for death or for life and neither fear death.

Sallekhana has two aspects: *Kaṣāya-sallekhana* and *Kāya-sallekhana*. *Kaṣāya-sallekhana* means mental discipline which consists in the control of passions and the attainment of equanimity of the mind. *Kāya-sallekhana* means the actual practice of fasting. Of these two aspects, the first is a pre-requisite for the second.¹⁴⁸ It means that *sallekhana* does not consist merely of fasting. It aims at perfect equanimity of the mind. If the mind is troubled by any passion or thought mere fasting will be of no use. It is therefore necessary that as a preparatory measure for the performance of *sallekhana*, a person should conquer all the emotions, like fear, anger, grief, love, attachment, hatred etc.¹⁴⁹

Sallekhana is not to be regarded as a form of suicide. The Jainas distinguish *sallekhana* from other methods of self-mortification such as taking of poison, falling down from a high place and so on. These methods are designated by them as 'bāla-marāṇa' or *akāma-marāṇa* i.e., suicide while *sallekhana* is described by them as *samādhi-marāṇa* or death leading to the realization of the self, the highest end to be achieved in the course of spiritual endeavour.¹⁵⁰

Right conduct comprises the entire code of moral and ascetic conduct expounded in Jainism. The aim of Right conduct is twofold viz., to arrest the growth of *karmas* by effecting the control (*saṁvara*) of inflow (*āśrava*) of *kārmic* stuff, and

by eradicating the already accumulated kārmic particles through the process of *nirjarā*. Thus *saṁvara* and *nirjarā* are the means of achieving the final goal.

Emancipation is nothing but an amalgamation of self-realisation and renunciation, which is effected by the practice of Right faith Right knowledge and Right conduct.

The sentiment of renunciation (*vairāgyabhāvanā*) is present in ample measure in every human being who is on the path of spiritual perfection. But to strengthen this and to remove and replace the bad thoughts with good thoughts and imbibe fully the spirit of renunciation, the seeker is required to take up twelve-fold contemplations. The whole process is called *Anuprekṣā* or reflection. They are as follows:

- (i) *Anityānuprekṣā* or reflection that everything in this world is transient,
- (ii) *Aśāranuprekṣā* or reflection that there is no other refuge of us in this world, except our own truth,
- (iii) *Saṁsārānuprekṣā* or reflection about the cycle of worldly existence,
- (iv) *Ekatvānuprekṣā* or reflection that a person is solely and individually responsible for his own acts, whether good or bad,
- (v) *Anyatvānuprekṣā* or reflection that non-ego is separate from ego,
- (vi) *Aśuchitvānuprekṣā* or reflection that the body and all that appertains to it is unclean,
- (vii) *Āśravānuprekṣā* or reflection about the influx of *karma*,
- (viii) *Samvarānuprekṣā* or reflection about stoppage of the influx of *karma*,
- (ix) *Nirjarānuprekṣā* or reflection about the removal of foreign energies which have already entered the soul,
- (x) *Lokānuprekṣā* or reflection about soul and matter and the real substance of this universe,
- (xi) *Bodhidurlabhānuprekṣā* or reflection about the difficulty of attaining Right faith Right knowledge and Right conduct, and
- (xii) *Dharmānuprekṣā* or constant reflection about the essential principles of the universe.¹⁵¹

Thus we see that self-realisation can be attained through Right faith, Right-knowledge and Right-conduct with austerity playing an important role. The Gita also describes the importance of penance and different types of penance.¹⁵²

Though Buddhism does not accept the extreme types of penance still there are descriptions of tapas or penance in *Majjhimanikāya*.¹⁵³ *Visuddhi-mārga* also describes penance under the heading of *dhūtāṅga* as the path of purification.¹⁵⁴

The Sanskrit term for austerity is 'tapas' derived from the root 'tap' meaning 'to be hot' or 'to burn'. *Tapas* signifies, therefore, in the first instance, 'warmth' or heat, then the feelings or sensations, usually painful, experienced in consequence of heat. Thus, *tapas* is pain or suffering in general, especially the pain which is voluntary and self inflicted from a religious motive.¹⁵⁵ Describing the importance of penance in the annihilation of *karmas*, 'Uttarādhyaṇa sūtra' says – "As a large tank, when its supply of water has been stopped, gradually dries up by the consumption of the water and by evaporation, so the *karma* of a *sādhaka* which he has acquired in millions of births is annihilated by austerities, if there is no influx of new *karma*."¹⁵⁶

Austerity brings about *saṁvara* as well as *nirjarā*.¹⁵⁷ He who practises it, takes to vows and acquires knowledge of scriptures, is capable of holding the axle of the chariot of meditation.¹⁵⁸ That which warms up the body (blood, secretion, flesh, marrow, bones and nervous system) as well as *karma* is called penance¹⁵⁹ says Hemacandraçārya. With a view to develop spiritual powers adequate for reducing passions, whatever means are adopted for placing under burning hardship one's body, senses and mind – they are called penance, says Pt. Sukhalalji.¹⁶⁰

An aspirant should observe penance without any desire. *Daśavaikālika sūtra* describes four-fold devotion in fasting, which includes - an aspirant should not undertake fasting in order to attain recompense in this world or in the next world, nor he should not undertake penance for the sake of glory and praise but he should undertake penance only to annihilate *karma*.¹⁶¹

According to *Dvādaśānuprekṣā*, *nirjarā* means the separation of *karma* - *vargaṇas* or aggregate of *kārmic* matters from *ātma-pradeśas*.¹⁶² Umāswāmi says in

his *Tattvārthabhāṣya* ^{that} being ripen^{ed} by penances, etc., the separation of *karmas* is called *nirjarā*.¹⁶³

The word *nirjarā* is derived from the Sanskrit verbal root 'Jri' which means to wear down, to crush, etc. It shows the gradual destruction of all actions. Thus falling away of all *karmas* attached to the self is called *nirjarā*. It is of two types: The first is known as what is due to ripening (*vipākajā*), and the second due to process other than ripening (*avipākajā*). The timely destruction of *karmas* and the destruction which is effected by ascetic practices (*tapas*) are called *vipākanirjarā* and *avipākanirjarā* respectively.

The main technique of *nirjarā* consists of the observance of austerities both external and internal, physical and mental, which are an effective means of *saṁvara* as well as *nirjarā*. The term *tapas* includes any form of self-discipline which purifies the self and thereby leads to liberation. Austerities ^{are} ~~is~~ essential from the very beginning of an aspirant's life. Austerity is two fold viz. external austerity and internal austerity. "If an aspirant performs both the type of penance, he will soon, be thoroughly released from the cycle of births."¹⁶⁴

Penance which others can see, which is dependent upon external things and which is mainly concerned with bodily activities is called external penance. Penance which others cannot see, which is independent of external factors and which predominantly includes mental activity is called internal penance.

This classification of penance is somewhat similar to the classification of penance found in Bhagavad ^a Gītā.¹⁶⁵ Physical penance of the Gītā is wholly external, vocal or verbal penance is partly external and partly internal, while mental penance is completely internal.

Jaina scriptures enumerate six types of external penance and six types of internal penance they are as follows:¹⁶⁶

- 1) Fasting or *Anasāna* - The word *anasāna* means forbearance of food. It may be at least for one day and at the most of six months and in special circumstance life long. The person, who observes fasting abandons anger, pride, and negligence and observe celibacy, studies the Holy Scriptures and costemplates on self.
- 2) Partial fasting or *Unodarī* - To have food less than required, also to simplify the mode and manner of having food is partial fasting. It also pertains to passions and possessions as well.
- 3) Collecting alms or *Bhikṣācarī* - The non-violent and content saints take food according to their limitations from a householder only for survival. By it both the taker and giver get auspicious births. In the *āgamas*, there is the description of many kinds of *bhikṣācarī*.¹⁶⁷ Jaina monk accepts the alms when it is completely faultless and without any kind of shortcomings.¹⁶⁸
- 4) Abstention from dainty food or *Rasaparityāga* - To renounce specially prepared tasty and oily food and also to limit its consumption.
- 5) Mortification of body or *Kāyaklesā* - To train one's body for bearing pain and suffering through exercises involving difficult body postures for the annihilation of *karmas*.¹⁶⁹
- 6) Lonely residence or *Samlīnatā* - The process of bringing the soul to its own nature, by taking off from external thoughts is *saṁlīṇā*. So *Samlīnatā* is *svalīnatā*. To restrain internally, the passions, senses and *yogas*, bringing back from external tendencies is *saṁlīnatā*.¹⁷⁰

Internal penance is also of six types.¹⁷¹

- 1) Expiation or *Prāyaścitta* - It is the process of purifying the sinful activities.¹⁷² According to *Ācārya* Akalaṅka offence is '*prāyaḥ*' and '*citta*' means purification. Hence expiation is the process by which crimes or offences get purified.¹⁷³ By expiation the defects are removed and the heart becomes pure. The simple hearted man alone can practice expiation.
- 2) Veneration or *Vinaya* - It is directly related to the heart. It is a spiritual quality. In Jaina literature veneration has been used in three different meaning. These are - discipline, self-control, good behaviour. Veneration removes all the eight types of *karmas* and by it the soul gets emancipation.¹⁷⁴
- 3) Service or *Vaiyyāvṛtya* - It refers to protection and service of things and individuals leading to the attainment of the righteousness. Through service, it is possible to be free from the *nāma* and *gotra karma*.¹⁷⁵ Service to the diseased persons the *sādhus* and the *Ācāryas* leads us towards *nirjarā*. Real and devoted service leads us to the freedom from the wheel of *samsara*.¹⁷⁶
- 4) Self-study or *Svādhyāya* - It is a systematic study of the *śāstras*.¹⁷⁷ *Svādhyāya* also means introspection on the nature of self.¹⁷⁸ The self study increases the capacity of intellect. Self-study and contemplation lead us towards creative thinking and towards the development of the mental capacity. It is possible to be free from misery, through *svādhyāya*.¹⁷⁹ This *svādhyāya* stems from Right knowledge and Right knowledge is nurtured by *svādhyāya*. *Ācārya* Saṅghadaśagaṇi says, that *svādhyāya* is unique and the austerity of *svādhyāya* is unparalleled because such noble type of austerity has not been experienced in the past, nothing so great in the present and nothing similar to it in the future.¹⁸⁰ The vedic seers have also said that *svādhyāya* is a form of *tapas*.¹⁸¹ We should not be negligent of *svādhyāya*.¹⁸² Patañjali has said that it is possible to get the direct experience of the deities through *svādhyāya*.¹⁸³

- 5) Meditation or *Dhyāna* - To concentrate one's mind on sublime thoughts. It is also been described as self-concentration i.e., concentration on the self by the self.¹⁸⁴ In this way, the *ātman* withdraws itself from the external objects and concentrates on its own nature. Through meditation, *karma* is destroyed, just as in fire pieces of wood are burnt away. *Ācārya* Siddhasena Divākara says, "*Subhaika-pratyayo dhyānam*."¹⁸⁵ It means auspicious *dhyāna* is concentration of mind on an auspicious object.
- 6) Giving up through non-attachment or *Vyutsarga* - It aims at self-denial and renunciation¹⁸⁶ for the sake of concentration and righteousness. In its practice it is possible to have all forms of difficulties and obstructions. But one who is firm in Right faith, Right knowledge and Right conduct accepts these troubles with equanimity and by this process the *kāyotsarga* gets purified.¹⁸⁷

Thus, the description of both the external as well as internal penance is logical and unique. It is not a mere ritual but a purifying exercise. It is not merely to be found in books but is a living tradition continued in the lives of all the four sections – of monks (*sādhus*), nuns (*sādhvīs*), laymen (*śrāvakas*), and laywomen (*śrāvikās*) – of the organised Jaina church (*saṅgha*).

From the practical point of view, says Kuṇḍakunda, Right conduct consists in the practice or observance of the austerities while from the real point of view, it consists in being absorbed in the contemplation of the true nature of the self.¹⁸⁸ Nemicaṇḍra has explained the idea when he says that Right conduct consists, from the realistic point of view, in checking the external activities of the body, and the speech as also the internal activities of the mind so that all hindrances and veils in the realisation of the true nature of the soul are removed.

The importance of Right conduct has been enhanced by the fact that it has wide-spread application to the community, and moral ideas of the lay followers have been suited to the needs of the society for good and perfect social order. They are still

useful in the daily life of a man, whether he be a Jaina or non-Jaina. A perfect social order would be possible if we follow the *vratas* carefully.

The ethical ideal of a Jaina is neither mere pleasure of the senses nor gratification of the body. Pleasures of the senses are insatiable. More we get them the more we want and the more pained we are. Like the two clods of clay, one wet and the other dry, flung at the wall, those who love pleasure get clung to the influx of karma, but the passionless are free.¹⁸⁹ Not the pleasures of the moment nor even the greatest happiness of the greatest number are attractions to the truly pious, for, their ultimate end is to attain perfection and to lead other men to the path of righteousness. Yet the Jaina does not say that the pleasures of the senses are to be completely avoided, especially for the lay disciple. And mortification of the body is equally one-sided. Rigorous asceticism for a monk is a means to an end and not an end in itself. For a lay follower, he may continue his occupation, earn money, live a family life and enjoy normal acceptable pleasures of life in good spirit according to the needs and status of an individual in society.

Right conduct will elevate the soul while subduing the activities of the senses and the mind. It results from purity of thought and self-discipline. Since "Sins of the body are more harmful than the sins of the mind" says T.K.Tukol in his book 'Compendium of Jainism'. Jaina thinkers have attached great importance to conduct; because it affects not only the doer but also others. Conduct is the external manifestation of the will in the form of an action or speech. Since it affects the self and others, it ought to be marked by righteousness, compassion, kindness and freedom from anger, hatred, pride or disgust.

So, the Jaina ethics covers the entire field of human activity, personal as well as social behaviour. Non-violence and love towards all forms the basis of Right conduct. It illumines the self and endows the individual with spiritual strength.

It is enough to point out that the importance of Right conduct in the process of self realization consists in that it is only when Right knowledge is translated into spiritual discipline that the path of emancipation becomes smooth.

The integrated nature of the ethico-spiritual disciplines leading to liberation has been fully appreciated by the Jaina philosophers and this is evident from the concept of *Ratna-traya*. None of these – Right faith, Right knowledge or Right conduct can be pursued meaningfully and effectively in isolation from each other, for the spiritual principle to be realized in life is neither in theoretical abstraction nor an easy thing which could be practised merely. The Jainas insist that in the absence of faith the other two do not work. This is quite understandable in view of the fact that modern psychology has clearly indicated that faith has in it the key to any cure.

Love for truth begets love for spiritual advancement, which culminates in the acquisition of full knowledge. Since perverted attitude, perverted knowledge and perverse conduct are the causes of transmigration, emancipation can be attained when the three excellences or the three jewels i.e. *Ratna-traya* manifest themselves on the removal of the obscuring species of *karmas*.

Religion is the music of life. By bringing in harmony, tastefulness and sweetness to prevail in life, it modifies the mind and brain, rectifies thoughts, sets right the tendencies and purifies behaviour. This is the greatest formula (*guru-mantra*) that takes a great soul (*Mahātmā*) to the status of the ultimate soul (*Paramātmā*).

Jainism aims at self-realization, and the self to be realized is the transcendental and pure self. The empirical self is to be cared for and its energy is to be channelised in the direction of the attainment of the highest ideal of *Mokṣa* through Right faith, Right knowledge and Right conduct.

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159. Yoga-Śāstra – By Hemacandrācārya IV verse.88.

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161. Dasāvaikālika sūtra – IX – 4.4.
162. Kārthike /a-dvādasānupreksā^ā, 66.
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173. Tattvārtha-rāja-vārtika, 9.22,1.
174. (a) Sthānāṅga – 10. (b) Bhagavatī 25,7.
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176. Sthānāṅga 5,1.
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178. Svasya Svasmin adhyāyah – adhyaynam – svādhyāyah.
179. Uttarādhyayana 26-10.
180. (a) Brhatkalpa bhāṣya 1169. (b) Candraprajñāpati Sūtra 89.
181. Taittirīya āraṇyaka 2,14.
182. Taittirīyopaniṣad dvātrīṃśikāⁱ 1,11,1.

183. Yogadarsāna 2,44.
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186. Tattvārtha-rājavārtika. 9,26,10.
187. Āvaśyakaniryukti 1549.
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Chapter Five

CHAPTER V

CONCLUSION

In the first chapter an attempt has been made to the pursuits of life besides enumerating the possibilities and the need for a complete, perfect, fulfilled life free from ignorance, blemishes and misery. A Detail enumeration of all the three constituents of *Mokṣa-mārga* viz. *Saṁyag darsana* (Right faith), *Saṁyag jñāna* (Right knowledge) and *Saṁyak cāritra* (Right conduct) is given in second third and fourth chapter respectively. Through out the thesis the fundamental attitude of the *Jinas* and the Jaina Philosophy has been pronounced. Jainism being a realistic philosophy and practical to the core it stands apart among other Indian Philosophies in its content and thorough examination of Truth and life. It has pronounced very clearly that life must culminate in the realisation of Truth. Hence in the conclusion of the thesis, a study of *Ratna-traya* in the backdrop of Meditation largely followed by the modern man besides evaluating the significance of the study of *Ratna-traya* in modern times.

Part – I Role of *Ratna-traya* in Meditation (as a means to spiritual realisation):

Is there a God?
 We do not know.
 Is there a soul?
 We do not know.
 Is their life after death?
 We do not know.
 Has life any meaning?
 We do not know.

This is the philosophy of life, as we know it today. Man's whole knowledge is contained in these three little words. "We do not know." We are caught up in a mad race to know matter, to know about things, but as far as the consciousness of the self is concerned we are not making any progress in the real sense. In our ignorance, we only see light outside and think everything is black inside.

Our knowledge is focused on the circumference and not on the centre itself. But the strangest thing is that there is no effort involved in lighting the centre. The centre is light itself. You only have to re-direct your sight inward and you will see that everything is illumined there. When you stop looking out, you begin to look in. When you stop focusing on the outer world your vision settles on your inner self.

Consciousness is the foundation of the self. Consciousness is meditation. And meditation is the gateway to truth. It is not that your problems are solved in meditation, but they simply disappear all together. In meditation we find answers to everything. There are no problems where consciousness exists. Without this knowledge, one's life has no significance. In the words of Nathmal Tatia – "Our reason is a valued instrument but its services are bound to be negative. It can enable us to determine that the ultimate reality cannot be of this or that sort. But it is undependable so far as the positive nature of it is concerned. For this we must fall back upon another organ and this organ is meditation free from the visitations of the extraneous influences."

The man who learns the art of retiring within himself to touch, not the darker strata of the ego's subconscious but the deepest part of spiritual being, learns to possess both restfulness and happiness at his command. To the extent that he digs more deeply into his mind, he there finds benedictory powers of healing and pacification. A prefatory of such silent contemplation radiates its mood and spirit into the rest of his day. The more interior degrees of the mind's own being are the degrees nearest to the over-self. It is because of this fact that the value of mystical meditation is unique. For it draws the meditator's consciousness more and more inwards, more and more to the divine state that is its kernel. So long as the mind searches in regions alien to it, so long will the world's ultimate secret elude it. For the first step which the primordial cosmic mind took was outward into world manifestation and this points out the inward direction in which our own last step must go, i.e., within the mind itself.

The human mind is everlastingly curious. It wants to know more and more. Yet it can never finally stake this curiosity and satisfy this craving. All that it gathers is finite and limited, incomplete and insufficient – and must remain so. When at last it wakes up to this fact, it will sooner or later put itself upon the quest. Then, when it finally succeeds in turning around and observes within it goes beyond doubt, and it experiences inner peace and infinite spiritual satisfaction.

We see things around us but not the light, which renders the act of seeing possible. We experience the movement of thoughts but not that, which renders this movement possible. For just as we must presuppose the existence of light in order to see a thing, so we must presuppose the existence of mind in order to know a thought. So long as the individual consciousness is entirely wrapped up in gazing at this pictorial presentation which it calls the 'World', so long will it be unconscious of its own being, so long will it remain an undisclosed mystery to itself. We do not know that the same thoughts, which make up the world of our transient experience, at the same time, keep us away from the world of eternal reality. This is why the need of mystic withdrawal from them is of paramount importance.

The aim of meditation, when culminating in contemplation, is the stilling of all mental activity so that the source and condition of this activity may be known in its original state through *Ātma jñāna*, *Ātma darśana* and *Ātma ramaṇa* i.e. Right faith, Right knowledge and Right conduct respectively. The practice ultimately leads the artist to find beauty and the mystic to find the God like within himself. This is its highest purpose. Thus it leads them from materialism to spiritualism, which teaches the truth about "matter" and unveils the reality behind its manifold appearances.

In his book 'Pointing the way' Osho says, "every one should ask himself this question. 'Who am I?' Let everything else go and let only this question remain. The deeper the question goes, the less and less you are identified with the surface and the more the 'I' begins to disintegrate. It begins to become evident to you that you are not the body. You begin to observe that what you really are just watches everything, that

you are the seer, that you are a witness. This experience bares the real nature of 'I', and you perceive the pure, enlightened, conscious seer within you. Through this authentic realisation the door to the secrets of life opens. When you know yourself you know the whole mystery of life. The knowledge of 'I' is the knowledge of God. And so I say that this 'I' is precious. When you move to the fullness of its depths you realise all."

The Jainas were aware that physical and mental discipline, are necessary conditions of moral discipline. Knowledge and faith are preliminary steps on the path of self-realisation. Ordinary sources of knowledge are adequate to comprehend the nature of truth. Reason fails here. One has to transcend reason and see the truth in the supernormal forms of experience. Implicit faith in the truth to be sought is necessary. It is starting point of self-realisation. There are different, processes which lead us from faith to the realisation of the final end. Meditation (*dhyāna*) is an important factor in this process. One cannot grasp the truth unless one meditates on it; and one cannot realise it unless one grasps it. Meditation on the nature of the self is the highest form of *dhyāna*. One reaches the stage of meditation when one is free from passions and is self-controlled. Self-control is, in turn possible through the practice of physical and mental discipline. Self-meditation is common to all, and is process of supreme importance to all the Indian systems. The aspirant should pin his faith on whatever system he might have been initiated into and should see for himself at the end of the process whether he started with a right postulate. A sceptic has no place in the path of realisation. Thus the ancient Indian philosophers developed a science of self-realisation called *Yoga*.

The *Yoga* prescribed by Patañjali regards moral and physical discipline to be indispensable preliminaries to the spiritual progress. The Jainas are in agreement with the fundamental principles and practice of this system. Among the Jaina authors Haribhadra gives a comparative study of *Yoga* in his works. The *Jñānārṇava* of Subhacandra and the *Yoga śāstras* of Hemacandra are valuable contributions to the

study of *Yoga* as a science of spiritual progress. In modern times *Vipassana* and *Prekshā dhyāna* are widely followed besides many meditation techniques.

In the Brahmanical religions, it has a full representation in the 'Yogadarśana' of Patañjali, where it has been assigned its proper place in the eight *yogic* limbs, viz., (1) *Yama* (principle of moral vows), (2) *Niyama* (auxiliary vows), (3) *Āsana* (*yogic* postures), (4) *Prāṇāyāma* (control of respiration), (5) *Pratyāhāra* (withdrawal of the senses from sensual objects), (6) *Dhāraṇa* (retention of the mind on a particular object) (7) *Dhyāna* (concentrated flow of the mind), and (8) *Samādhi* (ecstasy).

The purpose of the *Yoga* is the illumination of the object in its true character and emaciation of the *kleśas* (afflictions) and their ultimate elimination. The cultivation of the virtues of *maitrī* (sympathy and friendliness) *karuṇa* (compassion), *muditā*, (sympathetic joy) and *upekṣhā* (equanimity and calmness) and complete freedom from all kinds of cravings and attachments to the things of the world, *vairāgya*, constitute the path to emancipation. Egoism and the sense of mineness are considered the deadly sins of spiritual life that stand in the way of the realisation of the truth.

A full course of meditation is prescribed for getting rid of the enemies by means of the cultivation of *vairāgya*. Similarly, in Buddhism, which propounds the theory of universal flux, *dhyāna* enjoys an important place in the trio of *śīla* (morality); *samādhi*, (meditation and ecstasy) and *prajñā* (wisdom, insight) where *samādhi* stands for *dhyāna*. *Śīla* is the base for the *samādhi* and *prajñā* is the principle that adorns the structure of spirituality. There is of course no *samādhi* without *prajñā*. One helps the other. In fact, *prajñā* lies at the root of both *śīla* and *samādhi* in as much as the latter two, in order to be right, must derive their inspiration from *prajñā*. *Samādhi* or *dhyāna* plays an intermediate role, which, however, is an essential ingredient of the path of *nirvāṇa*.

Jainism, like the other systems of Indian thought, attaches utmost importance to *dhyāna* (concentration of mind) as a means to spiritual realisation. Along with its purification, the soul develops the capacity for self-concentration. In Jainism, *dhyāna* is regarded as a form of *tapas* (penance), which is one of the trio of *ahiṃsā* (non-violence) *saṃyama* (self-restraint) and *tapas* (penance) that constitute the quintessence of ‘*dhammo, dhammo maṅgalam ukkitṭham ahiṃsā saṃyamo tapo*’.¹ In the *Āyāro*, the first book of the *Ardhamāgadhī* canon of the Jainas, the earliest features of Jaina meditation are available and a critical and comparative study of them shows their affinity to the contents of *Vipassana bhāvana* of the Buddhists.² The *nirvicāra-dhyāna* (conceptless meditation) and the *ṛtambhara prajñā* (wisdom of truth) of the *Yogadarsāna* of Patañjali find their parallels in the twenty-ninth chapter of the *Uttarādhyayana* of the Jainas.

Dhyāna or *Samādhi* or *Ekāgratā* is a common feature of all types of mental activity, good or bad according to the Buddhist *Abhidhamma* as well as the *Yoga* system of Patañjali. The Jainas also have two types of *dhyāna* viz., inauspicious (*Ārta*, *Raudra*), auspicious (*Dharma*, *Sūkla*).

Dhyāna is defined as ‘the concentration of thought on a particular object’ (*ekāgra-cintā-nirodho dhyānam*).³ The mind is ever restless. The regulation and concentration of it on a particular object is *dhyāna*. The concentration of mind according to Jaina thinkers cannot exceed the limit of forty-eight minutes, though reconcentration on the same object after that period is possible. This is true only in the case of the imperfect beings (*chaḍdmastā*). But in the case of those who have achieved omniscience, the problem of concentration of mind does not arise at all. The function of *dhyāna* in their case is to stop the physical activity during the last few moments of their worldly career, to be immediately followed by final emancipation.⁴

One can channelise one’s thought for an evil as well as for a good purpose. Accordingly the *dhyāna* is broadly classified into two categories viz. inauspicious or evil (*aprasāsta*) and auspicious or good (*prasāsta*). What leads to the inflow and

bondage of bad *kārmic* matter is inauspicious concentration, and what is conducive to the dissociation or destruction of *karmic* matter is auspicious concentration. The first category of *dhyāna* is divided into two types viz. *Ārta*, and *Rāudra*, and the second into the types called *Dharma* and *Śukla*.

The higher the level of awareness, the higher will be the expression in the form of *dhyāna* i.e. *dharma dhyāna* and *Śukla dhyāna*. A person who is high on the ladder of self-realisation never entertains *ārta dhyāna* and *raudra dhyāna* for he understands that it is only *dharma dhyāna* and *Śukla dhyāna* that will make him perfect.

Ārta dhyāna (mournful concentration) of mind which occurs when one experiences or apprehends the loss of one's beloved object, or when one is suffering from anguish, or when one contemplates upon one's unsatisfied desires. *Raudra dhyāna* (cruel concentration) which occurs when one contemplates to attach one's enemy, to do an act of injustice, to misappropriate someone's property or to protect one's own.⁵

A *samyag-dṛṣṭi* gives up the above and practices *dharma dhyāna* and *śukla dhyāna*.

The immaculate and infallible nature of the revelation (*ājñā*), the fact of universal suffering (*apāya*) and its conditions, the nature of the fruition (*vipāka*) of various *karmans*, and the structure (*saṁsthāna*) of the universe are the four objects of the *dharma-dhyāna*. The concentration of thought on account of the meditation (*vicaya*) on these objects is called *dharma-dhyāna*.

The characteristic sign of a soul capable of this type of concentration is its natural love for and faith in the path it has selected to tread upon and the system of thought which it has been initiated in.⁶ Exposition (*vacana*), critical enquiry (*pratipracchana*), repeated study (*parivartana*), and reflection (*anupreksā*) are the

conditions that lead to such concentration of mind. The mind muses upon the following subjects when it retires to the normal state after the concentration: the loneliness of the self in its wanderings, the fleeting nature of the worldly things, the absence of spiritual well-being in the world of mortality and the nature of the world as an endless motion (*saṁsāra*). Jinabhadra expounds this *dhyāna* from a few other standpoints as well.⁷ Thus for instance, he states the four pre-requisite practices –

(i) The regular study (*Jñāna*) for the achievement of steadiness and purification of the mind; (ii) The purification of the attitude (*Darsana*) for the sake of removing the delusion ; (iii) The right conduct (*Cāritra*) for the purpose of stopping the inflow of new *kārmic* matter and the destruction of the accumulated one, and (iv) Non-attachment (*Vairāgya*) for acquiring steadfastness – for qualifying one self for *dharma-dhyāna*.⁸

For a beginner it is necessary that he should select a lonely place for his concentration. For those who have achieved control over themselves by the practice of the above four factors, there is no necessity of selection of place. Umāsvāti defines *dharma-dhyāna* as the collection of scattered thought - *smṛti-samanvāhāra*⁹ (literally collection of the memory) for the sake of meditation upon the revelation, suffering, *kārmic* fruition, and the structure of the universe.¹⁰

The most important factor that inspires one for self-concentration and self-realisation is the consciousness that the difference between the empirical self and the transcendental self is only one of non-manifestation and manifestation, both being intrinsically possessed of the same attributes which are unmanifest or less manifest in the empirical self, and fully manifest in the transcendental spirit.¹¹

One must be conscious of one's latent powers before one can develop them. And when one has been sufficiently conscious of them one must be determined to realise them and exert to the utmost of one's capacity. This is nothing but *Ratna-traya* when one becomes conscious of the eternal nescience that has stifled one's soul one

must exert to overcome it and attain enlightenment, now and here.¹² Only those who have such determination can practise the *dharmadhyāna*. The consummation is reached when the formless self-pure and perfect, is concentrated upon. The *yogin* loses his identity and becomes one with the pure self when such concentration is achieved. This is the state of equality (*samarasābhāva*) and unification (*ekīkaraṇa*) where the self merges into the transcendental self and becomes non-different from it.¹³

Śubhacandra distinguishes three states of the soul viz. the exterior self, the interior self, and the transcendental self in the same way as we have already noticed in earlier chapter. One should give away the exterior self and concentrate upon the transcendental self by means of the interior self.¹⁴ One can achieve the concentration or the transcendental self by constant practice of Right faith, Right knowledge and Right conduct.¹⁵

Śubhacandra in his *Jñānārṇava*¹⁶ further records the four types of *dhyāna* viz. *Piṇḍastha*, *Padastha*, *Rūpastha* and *Rūpāiṇa*.

In the *piṇḍastha dhyāna*, one is required to concentrate upon five imaginary objects in the following way: (i) One should imagine a vast ocean as big as the world inhabited by animal life (*tiryagloka*) with a thousand-petalled golden lotus as big as the *Jambūdvīpa*. He should then imagine himself comfortably seated on a white throne situated on the lotus. Then he should imagine himself as getting ready to destroy all the *karmans*. This is called *pārthivī dhāraṇā*. (ii) Then follows the *āgneyī dhāraṇā* wherein he is required to imagine fire rising up from the *mantric* syllables in a lotus situated in the naval and burning the eight-petalled lotus situated in the heart, representing the eight *karmans*. Then he should imagine fire situated outside and burning the external body as well as the lotus situated in the navel. When all these are burnt to ashes the fire is automatically extinguished. (iii) After this has taken place one is to imagine a devastating whirlwind which carries away all the ashes left by the

fire. This is *śvāsāna dhāraṇā*. (iv) Then follows the *Vārūṇī dhāraṇā* wherein one is to imagine heavy rainfall which is to wash away all the remaining ashes of the consumed body. (v) Then follows the fifth *dhāraṇā* called *Tattvarūpavatī* wherein the *yogin* imagines him as devoid of the seven elements, as possessed of a lustre as pure as the full moon, and as great as the omniscient.¹⁷

In the *padastha*, one is required to practise concentration with the help of *māntric* syllables. Śubhacandra mentions a number of process of such concentration with the help of *mantras* (incantation) and refers to many supernormal powers achieved by the practice of such processes. In the *rūpastha* one is required to concentrate his mind on the omniscient *arhats* with all their glory and extraordinary powers and thus seek inspiration for spiritual endeavour. In the *rūpātīta* one is to meditate upon the self as full of consciousness and bliss, pure and formless, supreme and infallible.

Yoga, according to *ācārya* Hemacandra, consists in the three fold jewels of Right knowledge, Right attitude and Right conduct. He says that it is the self of the ascetic that is Right knowledge, Right attitude and Right conduct, which are nothing but the comprehension, of the self, in the self, by the self, on account of the disappearance of the eternal delusion. Emancipation is nothing but the conquest of the passions and the senses. One should conquer the tendencies of attachment and hatred for the purification of the mind. And these tendencies can be conquered by equanimity (*śamatva*) which, however, is possible only if one has completely given up the sense of mineness. And one should take resort to the twelve-fold contemplation in order to conquer the sense of mineness.

One should practise *dhyāna* after one has attained equanimity because without equanimity one would try in vain to achieve concentration of mind. Hemacandra considers the four virtues of *maitrī* (friendliness towards all creatures), *pramoda* (happiness on seeing the virtuous), *kāruṇya* (compassion) and *mādhyaṣṭhya* (indifferent attitude) as the sustainers of *dharma-dhyāna*.¹⁸

Forbearance, humility, straightforwardness, and freedom from greed are the conditions of the *śukla-dhyāna*.¹⁹ In the *śukla-dhyāna*, the mind gradually shortens its field of concentration. The mind now concentrates upon a single point and becomes steady and motionless. And on the attainment of omniscience, the functions of mind are completely annihilated.²⁰

The *śukla-dhyāna* is of four types. The knowledge of the scriptures is an essential qualification of the first two types of *śukla-dhyāna*. The first two types of *śukla-dhyāna* are followed by the contemplation (*anupreksā*) of these four objects: (i) Suffering and its conditions; (ii) The evil nature of worldly existence; (iii) The endless continuity of the world and (iv) The impermanence of all things.²¹ Freedom from fear, delusion, discrimination and absolute renunciation and detachment are the characteristic signs of the *śukla dhyāna*.²²

The function of the first two types is to collect and concentrate the mind on the minutest possible entity. When one has achieved perfection in this and has lost all attraction for the worldly things, one attains pure and perfect enlightenment. The functions of the mind are now no more there. There is no more conceptual thinking. The function of *dhyāna* at this stage is not the concentration of thought because there is now no thought. The soul is now omniscient. The *dhyāna* is now utilised for the purpose of stopping the activities of the sense organ of speech and body. This is done by the last two types of the *śukla dhyāna*.²³ The last type of *śukla dhyāna* is immediately followed by final emancipation. The above mentioned four varieties of *śukla dhyāna* are known as (1) *Prthaktva-vitarka-savicāri* ; (2) *Ekatva-vitarka-avicāri*; (3) *Sūkṣma-kriyā-anivartī* and (4) *Samuchhinna-kriyā-apratipātī*.

A qualified *yogic* practitioner passes through a number of stages before he reaches the consummation of the practice. Sometimes even in spite of his knowledge and will he falters in his practice on account of spiritual inertia (*pramāda*). These faltering practice is called *icchā Yoga*.²⁴ The practice of one who has revealed

spiritual energy and does never falter in his *yogic* practices, strictly follows the scriptural injunctions, and has developed penetrating insight is called *śāstra Yoga*.²⁵ The practice of one who has fully mastered the scriptural injunctions and has developed the power to transcend them is called *sāmarthya Yoga*.²⁶ These viz. *Ichā yoga*, *Śāstra yoga* and *Sāmarthya yoga* are the three broad divisions of all the possible stages of *Yoga*.

Haribhadra's famous work *Yogadr̥ṣṭisamuccaya*, distinguishes eight stages of *yogic* development. The most important feature of spiritual development is acquisition of *samyagdr̥ṣṭi* (love of truth). The soul undergoes gradual purification and along with the purification its *dr̥ṣṭi* becomes progressively steady and reaches consummation in the realisation of the truth. *Dr̥ṣṭi* means attitude towards truth. This attitude is wrong and perverse so long as the soul has not cut the knot and attained purification. The perverse attitude is known, as we have stated on more than one occasion, as *darśānmoha* or *mithyātvā* or *avidyā*. The attitude of the soul, which has not cut the knot is known as *oghadr̥ṣṭi* (*mithyā-dr̥ṣṭi* or false faith) which is responsible for the origination of the mutually conflicting systems of thought).²⁷ The opposite of this is *yogadr̥ṣṭi* (*samyag-dr̥ṣṭi* or Right faith). The attitude of the spiritually advanced soul is also known as *saddr̥ṣṭi*, that is, right attitude. The *dr̥ṣṭi* has been classified into eight stages viz. *mitra*, *tāra*, *bala*, *dīpra*, *sthira*, *kānta*, *prabhā*, and *para*.

The eight *dr̥ṣṭis* that we have enumerated above are *yogadr̥ṣṭi* and not *oghadr̥ṣṭi*. Of course, of these eight the first four belong to those who have not cut the knot. But even then they are not *oghadr̥ṣṭi* in view of the fact that they are destined to lead to the *yogadr̥ṣṭi*. It is only those souls who are destined to cut the knot and attain final emancipation that are capable of these *dr̥ṣṭis*. The eight *dr̥ṣṭis* have respectively been compared to the sparks of straw-fire, cow-dung fire, wood fire, the light of a lamp, the lustre of a gem, the light of a star, the light of the sun and

the light of the moon.²⁸ The first four *dr̥ṣṭis* are unsteady and fallible. The last four are steady and infallible.²⁹

In the first *dr̥ṣṭi* called *mitra* the soul achieves very faint and indistinct enlightenment. It here accumulates the seeds of *yoga* (*yogabīja*) which eventually fructify into emancipation.³⁰ It now earnestly and sincerely does the service of his preceptors and other sincere ascetics. The soul now develops fear for worldly existence. In the second *dr̥ṣṭi* known as *tāra* the enlightenment becomes a bit distinct and the soul is capable of some sort of self-restraint as well. It now aspires for spiritual progress and is conscious of its shortcomings. The soul is now earnestly anxious to get rid of the worldly existence. The third *dr̥ṣṭi* called *bala*, in this evil desire automatically disappears at this stage and the soul gains control over posture.

In the fourth *dr̥ṣṭi* - *dīpra* one gets control over breath and is free from the lapse of *yoga*. The individual at this stage regards his religion dearer than his life and is always ready to give up his life in order to save his religion. One should cultivate faith in spiritual revelations. This is most necessary for spiritual progress. This faith is wanting in all the four *dr̥ṣṭis* described above. It is only when the soul has properly cultivated this faith that it cuts the knot (*granthi*) and comes to possess the fifth *dr̥ṣṭi* known as *sthira*. The soul is now capable of subtle thinking and sinless conduct. It now looks upon the worldly things as the toys made of sand. The world now appears to be a worthless show. Next we come to the sixth *dr̥ṣṭi* known as *kānta*. Here the individual develops personality and attracts others. He is now engrossed in spiritual contemplation and has his mind firmly concentrated on the virtues. The world loses all attraction for him.

The seventh *dr̥ṣṭi* is known as *prabhā*. The soul develops the capacity for self-concentration and is free from all mental disturbances. It has now achieved peace of mind (*śāma*). The soul has now fully developed the power of discrimination. The soul is now marching on the great path (*mahāpathaprayāna*) which leads to the place from

which one does never return (*anāgānipadāvaha*). Haribhadra remarks that this *dr̥ṣṭi* is known as *praśāntāvahita* in the Sāṅkhya system as *viṣabhāga-parikṣaya* in the Buddhist school, as *śivavartman* in the Śaiva system, and as *dhruvādhvan* according to the Māhāvratikas.³¹

We now come to the eighth *dr̥ṣṭi* called *para*. The soul is now completely free from all attachment to the world. It now achieves ecstasy (*samādhi*), the consummation of *dhyāna*. The activities of the soul in this stage are free from all transgressions of the vows, and as such are pure and perfect. The soul now dissociates itself from the acquired virtues and has its purpose fulfilled. Now the final emancipation is attained by means of the last *yoga* called as '*ayoga*'.³²

Haribhadra, in conformity with our ancient tradition, asks us to realise the truth by means of all these three organs viz. the scriptures, the logical argument, and the practice of *yoga*. One must utilise the store of knowledge inherited from one's ancestors, one's own logical understanding, and the vision gained by spiritual discipline and culture for the ascertainment of truth. The truth is one. It cannot be many. There is only the difference of terminology. The state of final realisation is known as *sadāśiva* in one system, as *parabrahman* in another, as *siddhātman* in the third and as *tathatā* in yet another system.³³

To conclude, the roots of virtue, piety and religion lie in one's *sādhana* and in the practice of *yoga*. Unless he practices *yoga*, the life of a so-called seeker lives is either purely for show or the result of cruel self-suppression. And each of these is equally undesirable. A false display of good behaviour is hypocrisy. Suppression however is fatal. You fight and you struggle but nothing is achieved. What you have suppressed is not eliminated, it just shifts to deeper regions only to rise later. On the one hand you are in agony because of your desires. Your life is a fever; you burn in the flames of your insatiable desires. And on the other hand there are the roaring fires of suppression and self-torture. The man who escapes the chasm of one extreme

topples into the abyss of the other. *Yoga* is neither suppression nor indulgence. *Yoga* is being aware of both. Don't resort to either extreme. Whichever you choose you will get stuck. If you choose one to hold on to, you will soon find that it is holding on to, you.

Dhyāna or *Yoga* is not a clinging to anything. It is letting all clinging go. It is not denying one thing and choosing another. Only by being impartial, only by not taking sides at all will you be able to let all attachment go. Holding on is the mistake. Holding on leads you to a fall – into the chasm or into the abyss. Clinging leads you into conflict and into dualistic extremes while the path of *dhyāna* leads where there is no conflict, where there are no extremes, where there is no duality. The great *yogi* says- do not fall into the trap of dualistic thinking but be firm in the knowledge of the self (Right knowledge) because in *dhyāna*- when the soul ceases to impel the mind, the mind has no reasons to impel the senses. And the senses being in active, the worldly things lose all charm and fascination. Gradually the mind ceases to exist with the cessation of the mind the truth reveals itself to the soul. The truth is nothing but a synthesis of Right faith, Right knowledge and Right conduct and this leads the soul to liberation.

Part II - The Significance of *Ratnatraya* in Modern times:

As man stands on the threshold of 21st century, and eagerly awaits the dawn of the next millennium armoured with hope and revolutionary ideas. The new millennium may bring with it schemes for inter-planetary travel, improved electronic gadgets, double-storeyed aircraft and trains which whiz past by without touching the rails.

In the last few decades amazing advances in science and technology have made the world into a neighbourhood bound by political ties and economic

arrangements, where what happens anywhere affects everywhere. To convert this neighbourhood into a world community we need good will and understanding of the basic principles, which govern the lives of the different peoples.

Mankind today is in the midst of one of the greatest crisis. Our predicament is due to the lack of adjustment of the human spirit to the startling developments in science and technology. In spite of the fact that the great scientific inventions have liberated us from servitude to nature, we seem to suffer from a type of neurosis and cultural disintegration. Science has relieved us of grinding poverty, mitigated the tortures of physical pain, yet we suffer from inward loneliness. All growth is marked by pain. All transition belongs to the realm of tragedy. If we are to survive today, the transition that we have to effect is a moral and spiritual revolution, which the entire world should embrace.

In modern times, there is no will to resist evil. Instead there is a corresponding preference to avoid the cost in defending what is right. How has this come about? What are the reasons for this change?

In the first place, there is growing cynicism about the effectiveness of public action, including resistance movements. This is no ordinary cynicism. This is an integral part of human predicament, characterised by a loss of faith in a larger-than-life force we call God. The exclusion of god from the contemporary worldview has brought about the erosion of significance from all human enterprises. To history, this has introduced chaos; to literature, the death of the plot; to public life, the decline of the principle of accountability; to culture, the force of drift and purposelessness.

This powerful truth was obvious to Gandhi. To him, the struggle for freedom was essentially a spiritual enterprise. God was at the centre of it. Politics had to be purified by prayer. There is no other way known to the human species, to invest actions at any level with enduring significance. The alternative to God-centredness is a situation plagued by inconsistency, meaninglessness, and the free-play of vested

interests. This, indeed, is our problem today.³⁴ In place of the God-centred worldview sustained by religion we have the core-less culture of materialism. There is a multiplicity of forces, but no point of coherence. The facts, figures and facilities of life multiply. But the strength to organise them and a vision to maintain them are absent. In the resultant situation, the isolated event has its reality and importance. But it is so, only to the immediate context and the group involved. In our fractured existence, the inter-dependence of individuals is not apparent. This has a crippling effect on every aspect of our social life and is harmful to our well being, but eminently suitable to the forces of injustice and exploitation.

Consumerist materialism fosters a culture of self-indulgence, which can turn every person into a passive and isolated consumer of pleasures, unmindful of the suffering and oppression around him. Pleasure has a weakening effect on the individual. It insulates him from others. It organises his energies and obsessions in a way that leaves no room for the neighbour. Self-interest and absolute indifferences are the characteristic features of the materialists. Resistance is necessary even to protect self-interest. But the irony is because self-centredness is necessarily short-sighted the need to resist all oppressive forces in order to create a rationale for protecting one's own interests is not obvious to most people. This truth dawns only too late. As a German bishop said about the Nazi times: "First they came for the Jews. I kept quiet because I was not a Jew. Then they came for the Marxists. Then they came for the Catholics, and I kept quiet because I was not a Catholic. Then they came for me; and by then there was none left to help me."

Teachers strike to promote their interests. Their students take them to court to teach them that they should not. Muslims, Christians, Sikhs and Hindus come out in the open when their respective interests are at stake. The poor and the dalits, who comprise the majority, cry alone when they are betrayed, burned or butchered. Black-marketing, adulteration, smuggling and corruption in various forms have become the order of the day. Honest life is becoming more and more difficult, if it is not a life of

suffering. Educational institutions and Universities are facing problems of discipline and some of them are on the verge of disruption, both moral and financial. Religion and ethics are heard more on platforms than in actual life private or public. There is a wide spread feeling that we have reached a decisive moment in our history when we must make a choice of an ideology, which will solve the ills of the present life.³⁵

These and similar other matters worry the modern mind. All the objects pursued by the multitude not only bring no remedy that tends to preserve and inspire our being but act as hindrances to higher thoughts. Besides, the present generation is fast losing confidence in itself. We have almost reached the edge of a precipice. The tragedy of the modern man is that he scorns spiritual, ethical, moral values and worships matter and materialism. It is in this context that Right faith, Right knowledge and Right conduct comes to the rescue of modern man. The universal malady of worldly misery, which every mundane soul is suffering from can be cured by this tripple panacea of Right faith, Right knowledge and Right conduct i.e. *Ratna-traya*.

For thinking minds to blossom, for arts and science to flourish, the first condition necessary is a settled society providing security and leisure. A rich culture is impossible with a community of nomads, where people struggle for life and die of privation. To all that care to notice the symptoms of modern life, it is clear that the present is a transition time. The slow dissolution of traditional codes of social customs and beliefs, the steady break down of inherited sanction of religion and law, the confusion in regard to social ethics and the principles of government are some of the most striking features of our age. The application of the methods of science to the facts of religion has resulted in an unsettlement of religious beliefs, which should have been otherwise.

Science has gone out and investigated the universe in every direction except one -The scientist himself! Such is the pressure and tension of our so called civilised life that it is less and less possible for men to find time to look at their own selves,

still less to look into their own selves. That is why those who take the materialistic view of themselves have been able to form such a large conclusion from such little evidence. They would have done better to withhold their verdict than to pass an unfair one. This lack of religious feeling, this indifference towards mystical experience, this paralysis of veneration for higher things and moral laws, which began a couple of centuries ago, could not show its bad consequences in all their terrible fullness and visible shape until sufficient time had passed.

Violence and war, greed and hate – these are the bitter fruits of the loss of faith in a higher power and loss of belief in those who can commune with it. If they have opened the door to hopelessness for the greater number of mankind, the blame must rest upon this negation of faith knowledge and conduct to which they can ultimately be traced. The intellect, unwrapped by feeling, unilluminated by intuition, charged by false or no faith, plain material knowledge and absolutely devoid of character betrays man into the illusion of truth. And such a state is far worse than the ignorance of truth. This is why the cold scientist has unwillingly contributed more to human evil today than the illiterate peasant. It is merely man's intellectual vanity that makes him believe that he can eventually make his earthly life exactly as he wants it to be by the powers of scientific knowledge. There will always be a number of incalculable circumstances, in the form of calamities, misfortunes and failure of technology, which will be beyond his control.

In the words of Dr. Paul Brunton, "The appearance of science and the growth of intellect were not evil phenomena in themselves. They were indispensable and necessary to the full evolution of the human entity. In their ultimate origin they were not less spiritual than the religionist's faith and the mystic's intuition. But the misuse of them was evil, as the extreme unbalance into which they have pushed that entity was also evil."³⁶

The hour has come to wake to what we have done to ourselves, to what a one-sided science and an icy intellectualism have done to us and to seek a balance, which

will rest on them. Yes not on anything but on Right faith and intuition, Right knowledge and perception, Right conduct and character and nothing else. And since we have so much to support one side of this balance, yet so little for the other side. There is demanded of us a concentration of aspiring effort, an urgency of awareness in the matter of spiritual development, which should be pursued in the form of the trio of Right faith, Right knowledge and Right conduct.

Modern man needs a spiritual counterpart to the phenomenal advances of the past couple of hundred years because all the stately and impressive achievements of applied science cannot hide the inner emptiness of his life. He needs aeroplanes and auto cars, yes, but he also needs higher satisfactions and a change of mental orientation even more. He needs to make new valuations, find uncommon ideas, create new thoughts, express generous attitudes, make expensive experiments and above all, he needs a new spiritual dynamism. His civilisation should balance the just claims of heaven and earth. This is not an unessential theoretic need but, in these stresses of world crisis, an urgent and practical one. Never before was it so vitally important to man as it is today that he should nourish his mind and heart from divine sources. Otherwise, the tower of Babel which science, civilisation, economics and politics have been building together is in danger of crashing to the ground and crushing its worshippers.

Religious life does not consist in the acceptance of academic abstractions or the celebration of ceremonies. It is not sentimental adoration or cringing petition. It is not a confession of faith or a vague social idealism. It is spiritual certainly offering us strength and solace in the hour of need and sorrow. It is the conviction that love and justice are at the heart of the universe. It is faith, which grips us even when we suffer defeat. The assurance that though the waves on the shore may be broken, the ocean conquers nevertheless. It does not lose heart if the universe seems to be unfriendly; it does not complain even if the very God seems to forsake us. It is so utterly indifferent to what happens to the little self and so completely taken up by the life of spirit.

There is an Indian saying that 'words are the daughters of earth but deeds are the sons of heaven'. Words are born of intellect, deeds of spirit. It is faith that can move mountains. Faith is an attitude of will, the energy of soul and the response of the entire self. In faith we believe not only with our brains but also with our whole soul and body. The idea is not merely thought out, but grows from the deepest layers of life and mind.

Belief and behaviour go together. If we believe in blood, race and soil, our world will be filled with Belsen and Buchen-walds. If we behave like wild animals, our society will be a jungle. If we believe in universal spiritual values, peace and understanding will grow. A good tree bringeth forth-good fruit. We are today concerned with fundamental issues and are eager to know the truth in its most exalted and rewarding forms.

Goethe remarks: "The one and only real and profound theme of the world and of human history-a theme to which all others are subordinate – remains the conflict between belief and unbelief. All epochs dominated by belief, in whatever shape, have a radiance and bliss of their own, and bear fruit for their people as well as for posterity. All epochs over which unbelief in whatever form maintains its miserable victory, even if they boast and shine for a while with false splendour, are ignored by posterity because nobody likes to drudge his life out over sterile things."³⁷ Human societies like human beings live by faith and die when faith disappears. If our society is to recover its health, it must regain its faith and that to not any ordinary one but 'the right one'.

The inspiration of Mahatma Gandhi's life has been what is commonly called religion, religion not in the sense of subscription to dogmas or conformity to ritual, but religion in the sense of an abiding faith in the absolute values of truth, love and justice and a persistent endeavour to realise them on earth.³⁸

If Gandhi took to politics, it is because he looked upon politics as a branch of ethics and religion. It is not a struggle for power and wealth, but a persistent and continuous effort to enable the submerged millions to attain the good life, to raise the quality of the human being, to train them for freedom and fellowship, for spiritual depth and social harmony. A politician who works for these ends cannot help being religious. He cannot ignore the formative share of morality in civilisation or take the side of evil against good. Owing no allegiance to the material things of life, Gandhi was able to make changes in them.³⁹ Gandhi was in the front rank. His message is not a matter for academic debate in the intellectual circles. It is the answer to the cry of exasperated mankind, which is at the crossroads – which shall prevail the law of the jungle or law of love? All world organisations will prove ineffective if the truth that Perversity is stronger than Right attitude, Ignorance is stronger than Right knowledge, life of Vices is stronger than a Good character and Hate is stronger than Love inspires and rules them.

Jawaharlal Nehru was also a deeply spiritual man though he did not uphold any particular form of religion. According to him, religion is self-discovery, or perhaps recovery. It is the soul's dialogue with itself. Its secret is inwardness, self-scrutiny, inner cleansing, change of heart, renunciation, and the unceasing attempt to create through love a new social order. Nehru was essentially a man of peace. He worked for the abolition of nuclear weapons, which meant death to millions and disease to more. Peace was Nehru's passion and he believed that it was essential for the growth of humanity.

This world is today a mad house where individual exaggerates their racial superiority, religious pride or national egoism and thus become the victims of moral and spiritual blindness. If violence, which is a cowardly escaped from the rule of reason, is rampant, the answer to it is the growth of decency and compassion. We have to view the world as one whole, a single community, a fellowship of human being who have the same instinct of hunger and sex, the same aspirations of

generosity and fellow feeling, the same faith in the Unseen. We are marching towards this goal of a world community in spite of blind alleys and setbacks.

Nehru tried to apply ethical principles to political problems. Under his guidance, India took a leading part in the peacekeeping operations of the United Nations – in Korea, Gaza and Congo. He was acknowledging being a leader of the uncommitted and emerging nations of the world.

Swami Vivekananda presented a very balanced view both for society and the individual. In a perfect society, there must be a proper harmony between man and man and the aim should be synthesis between spiritualism and materialism. In individual life there must be a balance between the higher and the lower nature of man, the spirit and body. Vivekananda was no abstract philosopher and was greatly concerned with the material well being of humanity. He was a realist, a rationalist and a spiritualist and presented an extremely rich body of thought for the betterment of humanity.⁴⁰

Rabindranath Tagore may be considered as a remarkable link between the ancient wisdom and the contemporary civilisation characterised by a scientific spirit. He particularly emphasised two points of ancient Indian philosophy and culture viz. human solidarity and supremacy of spiritual values for modern times.

It is often asked why it is that this inner self is so cunningly hidden, so utterly elusive, so completely withdrawn from human sight and search? Why have we been put at such pains to find it? The answer is that the greatest treasures are the most carefully guarded. But it is also that the overself cannot wear clothes of egoistic thoughts and animalistic forms without falsifying its real character. It is we who must shed such limitations and thus attain the capacity to approach it through Right faith, Right knowledge and Right conduct.

Materialism is inevitable as a temporary phase of man's endeavour to comprehend the facts of life. To those who wish to escape from the pressures and

tyrannies of contemporary materialism, the *Ratna-traya* offers the most effective ways and the safest road. It helps to understand the true relationship between the divine and the human self. It will enable them to realise their spiritual potentialities.

Every nation's most important problem is human ignorance of divine laws. The challenge of integrating the material and the spiritual in the process of creating new, more viable governing structures is quite apparent in the global arena. The need to restructure the foundations of our own life so that we can balance the material and the spiritual is also of vast importance at this time in our personal life as well. It will be help if we use this time to reflect upon any areas of our life that are out of balance. Are we so involved with material responsibilities that we have no time for spiritual pursuits? Or are we so absorbed with our spiritual practice that we have neglected our material responsibilities? What can we do to bring our life into balance? Is there something in the fundamental structure of our life or belief system that we can change to enable us in achieving harmony and balance? The answer is in *Ratna traya*.

The evil in human nature is a fact for all practical purposes, however relative and ideal it may be for metaphysical purposes. Although the sage on his mental pinnacle may see divine goodness everywhere, the sage in his physical relations with men may not overlook the dark elements of their ethical make-up. So sincere aspirants must judge how far it is right to flow with the currents of their time and at what point they are to resist them. If others behave wrongly let them have the pleasure of behaving rightly. If others are foolish and selfish, let them have the satisfaction of being wise and altruistic. If humanity is going downhill, let them start going uphill.

Ignorance does not vanish through discussion it only becomes hidden. In order to awaken Right faith, Right knowledge and Right conduct we must know the stark nakedness of our ignorance. Do not cloak in mantles of thought and discussion take everything off so you will know your nakedness and your emptiness. The knowledge of these will be the bridge that will take you over the chasm of ignorance. Trying to

comprehend your ignorance is the starting point of your inner revolution. The essence of life exists within, cloaked by this shadow-world. But the reality that is beyond this works of phantoms can be lived right here, right now by understanding and practising *Ratna-traya* and it is so easy to achieve. It is so simple. "All you have to do is redirect your sight within."

"Let us begin with asking ourselves why we have come into this world, and to think about what we want to achieve and experience. It is time to ask ourselves whether we have established the proper conditions to bring our true purpose to fruition. It won't be helpful right now to blame others for the conditions of our life. Taking self-responsibility is the only course that will lead to greater fulfilment. New ideas, visions and possibilities will run rampant. Tune into what we are thinking, knowing and doing. Reorient us at every step. Start slow at first. Review the past. Think about the future."⁴¹

In the modern world, the search for relevance or the validity of religious doctrines cannot be left only to the religious professionals. Scientists, Philosophers, Humanists, and Sociologists have to deliberate by providing an intellectual content and background to the understanding of Theological doctrines and to the practice of ethical codes in the regulation of national and international relationships. The sanctity of life has to be asserted at all costs and the dignity of personality has to be recognised in order to avoid war, racial discrimination and human degression all over the globe.

Religion as a tool of economic advancement can only lay down high moral codes which respect each other's right to property and freedom of practising one's own trade or business. The inner life of an individual is more valuable than anything that a state can guarantee. Umāsvāmī rightly stated that the function of the human beings is to mutually help each other.⁴² That is the philosophy of ideal living, which Jainism preached time immemorial, its scope and meaning have been expounded by Albert Einstein in the present century as: "From the stand point of daily life, however,

there is one thing we do not know, that is, man is here for the sake of other men, above all for those upon whose smiles and well-being our happiness depends, and also for the countless unknown souls with whose fate we are connected by a bond of friendship. Many times a day I realise how much my outer and inner life is built upon the labours of my fellow men, both living and dead, and how earnestly I must exert myself in order to give in return as much as 'I have received'."

The ethical and spiritual values of *Ratna-traya* are scientifically valid and would continue to hold good for all ages to come. Thus the summum bonum of the Jaina religion is the attainment of emancipation – freedom from endless cycle of births and deaths. This freedom is possible if one makes a constant effort. The path leading to emancipation cannot consist of anything else other than Right faith, Right knowledge and Right conduct.

The soul is inherently perfect, pure and is capable of overcoming all obstacles. Only it must subject itself to a series of practical disciplines and rules of conduct. The *Tīrthaṅkaras* are the shining examples of humanity, assuring us that spiritual perfection is attainable and is not merely an imaginary concept. The liberated souls are those who have perfected themselves. Liberation implies freedom of the *jīva* from the *ajīva*; of the soul from the matter; of the Knowledge from the Ignorance and of acquiring Immortality in place of Transmigration. Jainism is totally against offering devotion to any being, human or divine in the hope of gaining perfection through the mercy of that being. One has to fight with one's own enemies, having faith in one's own strength. The true victor is expected to defeat his passions and sensual cravings. He who conquers himself obtains happiness and consequently emancipation. The liberated souls take the place of God. It is the human soul, which on complete purification from external *kārmic* matter, attains the highest level of divine perfection and, thus, man himself becomes God by following the path of *Ratna-traya*.

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LIST OF CORRECTIONS MADE IN MY THESIS " A STUDY OF RATNATRAYA "-
TRIPLE JEWELS OF JAINISM AS SUGGESTED BY THE FOREIGN EXAMINER

	<u>Page No.</u>	<u>Line No.</u>	<u>Corrections suggested</u>	<u>Corrections made</u>
Br.no (1)	10	3	Devananda and Triṣala	Devānandā and Triśalā
	17	19	Vedanta, Vedanta	Vedānta, Vedānta
	18	16	Vedanta	Vedānta
	26	9 & 10	Samyag -cāritra	Samyakcāritra
	270	4 & 5	Samyag-cāritra	Samyakcāritra
	29	22	Niśchaya	Niścaya
(2)	5	22	On p.5 at the bottom the author says, "Philosophic speculations are rooted in curiosity ¹⁰ and in the footnote to this she refers to "Athāto Brahma Jijocasa. This would be a desire for knowledge led to philosophic activity.	"Athāto Brahmajijñāsā definitely means desire for knowledge but this desire springs from curiosity. Hence I state that all philosophic speculations are rated in curiosity
(3)	30	6	On p.30 the author says "Sarvārthasiddhi by Sri Pūjyapāda is the oldest commentary on Tattvārthasūtra by Umāsvāmi". Here it would be useful to note that the Svetāmbaras say that Umāsvāmi himself wrote an auto-commentary.	So opine the Digambaras whereas the Svetāmbaras opine that Umāsvāmi himself had written a sopāṇa Bhāṣya (auto-commentary on Tattvārthasūtra)

<u>Pg.No.</u>	<u>Line No.</u>	<u>Corrections suggested</u>	<u>Corrections made</u>
(4)secondary sources at the end		The references, especially the secondary sources should be in the alphabetical order of authors, as is now usual in academic works. The way in which they are given in the thesis makes it difficult to find a work that has been referred to in the text.	Prepared the secondary sources in alphabetical order and attached to the thesis in proper place.

Meena Sakaria

MEENA SAKARIA 2/4/2001
PH.D STUDENT
DEPARTMENT OF JAINOLOGY
UNIVERSITY OF MADRAS
CHENNAI 600 005.

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